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The Brethren at Work.

LANARK, ILL., SEPTEMBER 1, 1876.

MONEY Orders, Drafts, and Registered letters may be sent at our risk. They should be made payable to J. H. Moore.

HAD we space, we desired to give a report of the Stein and Danish funds in this number, but must now lay it over, till the next number.

We are pleased to add the name of D. B. Mentzer to the list of Associate Editors. He is an able writer, and our readers may expect some good treats from his pen.

MANY, who desire to see the Tract Association succeed in its noble work, ask, and wish to know how much they should give as their proportional part? The best answer that we know to this question is, *Give as the Lord has prospered you.*

From time to time our readers will be favored with letters from Denmark, thus keeping them well posted on the missionary work going on there. In another place will be found a letter from Bro. Hansen that will well repay a careful reading. We have many others on hand that will appear in due time.

THIS number of THE BRETHREN AT WORK, is sent to all the addresses we have in our possession, that the size and general appearance of the paper may be seen by the members throughout the brotherhood generally. Examine it carefully; show it to your friends and neighbors, then send in a good list of subscribers.

We have also made arrangements to have regular letters from Jerusalem to be published in the columns of our paper. These letters are intended to set forth the present condition of the city, and keep our readers posted on the general movements in that part of the Holy Land. It will be a delightful report to read letters from the birth-place of Christianity.

THE columns of THE BRETHREN AT WORK are not open to advertisements, only such as belong to our own business. We believe that the paper can be sustained without resorting to advertisements, and shall therefore not deviate from our rule, unless to give an occasional notice of some good book, pamphlet, or something of the kind, that may be useful to the brotherhood.

WHEREVER our plans pertaining to the Tract Association have been fully presented among the brethren, they have been very favorably received and approved of, and now bids fair to be a success. We will not occupy space in giving the name and amount of each donation, as the donations vary from fifty dollars down, but simply give amount received from the brethren in each congregation thus far.

THE BRETHREN AT WORK, will be sent post-paid, to any address in the United States or Canada for \$1.75 per annum. Those sending eight names and \$10.00 will receive an extra copy free of charge. For all over this number, the agent will be allowed 15 cents for each additional name, which amount can be deducted from the money before sending it to us.

We want a working mother or sister in every congregation and neighborhood in the land, to call on us for our paper. Those who feel to do so, will be right to work, gather up the names as fast as possible, and send the names directly to us, that the paper may at once commence its weekly visits to families in every part of the country. We mean to work, and we want to see a copy of *Brethren at Work* all over the land, helping us to put a sound, lively gospel paper into the hands of every seeker after truth in the United States and Canada.

As we desire to make THE BRETHREN AT WORK, a sound, lively paper, and wish to fill its columns weekly with the best matter that we can procure, we earnestly solicit contributions from those

who feel to favor us with their productions. We want good, sound, gospel literature, such as is calculated to build up the cause of Christ and be a credit to the brotherhood. Articles must be written on one side of the paper only, and should be as condensed and pointed as possible. Notices of all kinds, intended for this paper, must be made very short, with the understanding, that we will trim them still more if we think it necessary.

Our terms are cash, and we wish to deal as much on this principle as possible. We have to pay the cash for all we purchase, and if our subscribers will just send the money right along with their subscriptions, it will save us much time and perplexity. If any have not the money just at hand, it will be an easy matter to get the loan of \$1.35, a few days, and thus save the trouble and expenses of sending us more than one letter for so small amount. Beside this, it saves us the time and trouble of keeping an extra book account, and consequently affords more time to prepare good, solid, and lively matter for the paper. If our readers want a good, lively paper every week, they will find our cash-system to be an excellent help in that direction. — Just try it for one year.

Owing to some delay in shipping the material from the east, this number of our paper appears a few days later than we expected. Hope the reader will pardon this delay. We send this number out to some four thousand addresses, and not only invite each one to subscribe, but as a favor to us, and the great cause in which we are engaged, we earnestly desire, that they send us a good list of names for the paper, as soon as possible. Subscribers are coming in quite rapidly, and should they continue to come for a few weeks, we will have quite a large list to begin the next number with. — Prospects so far, are very encouraging.

The next number will be sent out in about three weeks, so as to give all a chance to send in their subscriptions in time to commence with the next number; after that, the paper will be printed and sent out regularly each week to all those subscribing for it, and it is from the next number that all subscriptions now being sent in, will be dated.

Those who have subscribed for the *Brethren's Messenger*, will receive THE BRETHREN AT WORK instead, till the time of their subscription expires.

We wish our agents and friends to make a special effort to get our paper into the hands of all the *outsiders* in their neighborhood, as it is the design of THE BRETHREN AT WORK, to present to the world a complete, clear and forcible defense of the doctrine and practice of the Brethren. A clear and tenacious defense of the doctrine, and distinctive features of the Brethren's practice, is one of the leading designs of this paper, and such writers as R. H. Miller, J. W. Stein, Daniel Vaniman, Martin A. Lear, and many others whom we have engaged, will not fail to set before the reading people of this broad land facts and arguments that will be well calculated to enlighten the minds of thousands who are bewildered by the conflicting theories of modern christianism, and may also be instrumental in planting the standard of truth in many localities, where Christianity in its primitive purity, is comparatively unknown. These brethren and sisters, in addition to trying to get our paper into every family in the brotherhood, do what you can to enable us to reach all others, who are seeking for the truth.

PREFACE.

No set of men ought to claim the attention of the public, unless they are fully persuaded, that they have something of vital importance to communicate to those who will be benefited by embracing and practicing that which they believe their duty to teach. But since the country is flooded with literature

and thousands of writers and speakers are daily and weekly addressing meetings or public, it may be asked, why should we presume to add another paper to the vast number that are already visiting every part of our land? It may further

be asked, what have you to tell, that is not embodied in some one or more of those already published? And amid all the now existing papers, and conflicting systems of religion, do you think, that you have a theory sufficiently distinct to benefit the public, the cause of Christ and insure success to the enterprise?

In relation to the first question allow us to remark that there is not one single weekly paper west of the Ohio river, that fully advocates the gospel in faith and practice as it was taught and believed by the primitive Christians. And it does seem to us that in a portion of the country embracing more than three millions square miles, there should be at least one firm, uncompromising, weekly advocate of primitive Christianity, as it was taught, believed and practiced by the apostle and their immediate successors.

Then in addition to this, the Brethren are now becoming quite numerous in the west, and it will be but a few years till Lanark will be near the center of the brotherhood, and as there is a strong desire for a weekly, clearly and pointedly defending the distinctive principles of the doctrine and practice of the Brethren, it will be discovered that we have a strong reason for starting up a weekly in this part of our broad land.

But next comes the inquiry, as to what have we to tell to entitle us to a hearing? We have nothing more nor less than the gospel, "the glad tidings of great joy, which shall be unto all people." We start out fully resolved to defend Christianity in all its primitive purity, opposing error, immorality and vanity in whatever shape they may present themselves to us. The gospel, the whole truth, and nothing but the truth, the general practice of the Brethren will be our plea, laboring to defend and restore the practice in Christianity as it was 1800 years ago. We believe, to advocate and reproduce Christianity in all its primitive purity, was the great object of the little band of Brethren, who commenced their zealous and successful movement in Germany in the year 1709. By persecution they were driven from their native land, and finally found a home in the asylum of American liberty where they planted the standard of pure Christianity. Since that time the church has increased till now it extends from the rolling Atlantic to the calm Pacific, still advocating the same distinctive principles of Christianity that were first espoused by our ancient Brethren.

In defense of this glorious doctrine, we now send forth THE BRETHREN AT WORK, hoping to receive the patronage of the brethren and sisters generally, as well as the patronage of all those, who are seeking to know the truth as it is in Christ Jesus, and are willing to read a paper that is fully determined to stand up for the order and practice of the old Brethren, as it was advocated by them one hundred and fifty years ago. Can we do better, that they start from on the apostolic platform, and intended to grow in grace and the knowledge of the truth, until it could be truly said of them, that they obeyed from the heart that form of doctrine once delivered unto the saints.

The opinions of those who differ from the Brethren, we wish to duly respect, so far as may appear consistent with the Scriptures, yet, at the same time, we deem it our duty to stand firm on the basis of primitive Christianity, occupying the same ground that was advocated by the ancient church of the Brethren.

We have presented the aid of a number of brethren and sisters to assist in fulfilling the commands of THE BRETHREN AT WORK with sound religious matter, and we feel fully persuaded that in the numbers and friends generally, will give us a large subscription, so that our paper can reach every part of the country, a vast amount of good news be made published by this strong banner, the reading people of America a clear and logical defense of the faith and practice of the Brethren.

Our paper will not and cannot occupy its columns with a constant review about unimportant questions that are of no benefit to the brotherhood at large. We do not wish to show due respect to those who differ from us, and grant them all the liberty

of the press that reason should dictate, yet at the same time we are fully satisfied that the *strife and contention about words*, found in many of the religious papers of the day, is injurious to the cause of Christ. We shall not knowingly publish anything, that will be detrimental to the plain teachings of the gospel, as generally advocated by the Brethren, and thus cut off all occasion for controversy in this line, unless it appears followed by a reply from one of the editors.

We therefore hope and trust that we may not be annoyed by articles calculated to stir up strife in the brotherhood, but anything that has a tendency to cultivate among the people of God the spirit of love, obedience, brotherly kindness, prayer, forgiveness, humility, etc., we earnestly solicit, and that our paper may be filled weekly with *such* matter, is our earnest desire.

OUR POSITION.

THE BRETHREN AT WORK, is an earnest advocate of vital and practical religion, being an uncompromising vindicator of Primitive Christianity in all its ancient purity.

It recognizes the New Testament as the only infallible rule of faith and practice; and maintains that faith, repentance and baptism are for the remission of sins, and hence essential to membership in the church of Christ.

It maintains that the Holy Scriptures teach but *one valid baptism*, and that is the immersion of a truly penitent believer three times face-forward as taught in Matthew 28:19, and was also the general practice of all the churches planted by the apostle, and so continued by them, during the first centuries of the Christian church.

It maintains that the Lord's Supper is a full evening meal, was in connection with foot-washing, instituted by the Lord himself, and in like manner should still be observed by his people.

It maintains that the bread of communion, and the cup of thanksgiving, perpetuated in commemoration of Christ's death and suffering, should, in connection with foot-washing and the Lord's Supper, be observed in the evening, or after the close of the day.

It maintains that the salutation of the holy kiss, or the kiss of charity, is a divine command, and as such, is binding upon all the humble followers of Christ.

It maintains that war and retaliation is contrary to the spirit and self-denying principles of the religion of Jesus Christ, and that no Christian has a right, to take up arms, to shed the blood of his fellow-men.

It maintains that non-conformity to the world in our dress, customs, daily walk and conversation is essential to a home and Christian purity.

Let it be remembered, that the meaning of the seal in the name of the Lord, is a religious privilege and duty, engaged upon God's people.

In short, its object is, to defend us and defend in the face of the Lord, what we Christ and the apostle have engaged upon us, giving all possible assistance to those seeking light on Primitive Christianity, and opposing, and the conflicting theories, speculations, and theories of modern christianism, to point out clearly and distinctly, ground that all must concede to be undeniably so. It aims to distinctly set before the reading people of America, and Christians of the second and present century, by our ancient Brethren, who were first in the grand missionary movement, with which we are now identified, and show that, may all the doctrinal elements of a pure Christianity, there is a possibility of occupying ground, that is all beyond question.

We want it further understood, also, when stated, that THE BRETHREN AT WORK, will not occupy its columns with a constant review about unimportant questions that are of no benefit to the brotherhood at large, and thus cut off all occasion for controversy in this line, unless it appears followed by a reply from one of the editors.

Towards other papers now published in the brotherhood, we desire to cultivate

the most friendly relations, and trust that during our career as editors and brethren in the embouring cause of Christianity, we will never be called to allude to each other in unpleasant terms, but may manifest towards each other that degree of brotherly kindness, and Christian courtesy, that becometh all the humble followers of a meek and lowly Jesus.

A Word of Explanation.

Dear Fellow-Readers of *The Brethren at Work* :—

Having been both Editor and proprietor of the *Brethren's Messenger* since its first inception, I deem it important to give a brief explanation relative to its immediate removal from Germantown Pa., to Lanark, Ill.

Nothing could prompt a man to do anything, without due and requisite forethought upon the thing to be done, as instantaneous conclusions are not always the best. The removal of the *Brethren's Messenger* from the east to the west was not occasioned by the dash of a lighty imagination. Such could not have made it possible. It required months of sober and serious reflections to hang about what has finally been agreed upon by brethren J. H. Moore, M. A. Schuman and myself. — Not only was the object — that of having a good, weekly periodical, sound in literature, a tract association and the like — talked about, but earnestly prayed for. Letter after letter was anxiously exchanged, reviews to the removal of the *Brethren's Messenger*, and as all the periodical literature of the church from the east it was finally agreed upon to remove one of our periodicals to the west, thus adding the publishing of another paper, as brethren Moore and Schuman would have been necessitated to do something of the kind, in order to economize both labor and expense in the publishing of pamphlets and tracts.

That a consolidation was the best that could have been done under the existing circumstances, is very evident. The distribution of pamphlets and tracts has consumed such proportions that it was really necessary for an organization of some kind was called for, through which the great work of spreading the gospel might be systematically conducted and successfully worked.

Now that the change of the *Brethren's Messenger* to a weekly, under this very significant title, "THE BRETHREN AT WORK," has come to our readers, the richest blessing imaginable, a sympathetic insight into the heart of its great subject, in a vital union with Him, the Redeemer of the world, in any ardent wish and *active* prayer.

J. T. MYERS

Germantown, Pa., 8, fourth, 1876

Stein On Trine Immersion.

It will be very gratifying to all our readers, to learn that Bro. J. W. Stein, working on *our banner* will be published through THE BRETHREN AT WORK, we have before us some 40 pages of a manuscript, and will commence in the next number. Our readers will be have a chance of reading and examining argument, that, if well circulated will all powerfully in defense of the positive method of baptizing.

We hope that our brethren and sister will understand that to get our paper into the hands of every Baptist minister and member in the United States. So the Baptists have not had their attention very fully called to this subject, and here is an excellent opportunity of setting before them a complete and able defense of the old immersion.

We recommend the article in our next number, and continue it regularly until it is finished.

The Tract Association.

Those who are bound to this paper can obtain entitled "The Gospel Tract Association," and learn plans for the same, and a tract Association, in and for a city, the publishing and distribution of books, pamphlets and tracts, and the best way of setting forth the faith and truth of the Brethren.

The Seed We Sow.

A wild bird dropped a thistle seed
Into my garden one morn in May,
And from it grew a noxious weed,
While the careless bird flew far away.

And the weed grew stronger every day,
While my blossoms drooped through the
long bright hours;
For little by little it took away
The life of my fading flowers.

While over the fields the wild bird flew—
Over the fields and never knew
The harm it did, when the thistle grew!

A wild bird dropped the seed of a flower,
Into a clear neglected place,
And it grew, and every hour,
Added new beauty and grace.

And now the field is all alight,
Where all before was drear and bare;
For a hundred blossoms sweet and bright,
Perfume the Summer air.

While over the fields the wild bird flew—
Over the fields, and never knew
The good it did where the blossom grew!

Every day we are dropping seeds
Along our life-way's hills and vales,
While Summer rules the flowery meads,
Or the wind of Winter wails;

For a germ is hidden in every deed,
And every word we say, I know,
And he it is who sows the seed,
It shall sometime and somewhere, surely
Grow.

And on and on in the world we go—
On and on and we never know
The fruit that comes from the seed we
sow!

—Schedel.

Danish Correspondence.

LETTER FROM OUR LASSER.

M. M. Eshelman:—DEAR BROTHER:—GIVE, mercy and peace from God our Father and our Savior, by whom we are united as members in our body by faith, be multiplied unto you.

I am here today with our dear Bro. Hope, and by reading your last letter to him I learn that our beloved brethren in America are very useful in the Lord's hands, by His Spirit, that we all may go forward in the truth as it is in Jesus.—O that we may ever go on, never become tired, never give up to doubt; and so much more press on seeing the time is short, and our redemption nearer.

We have come so far on our journey of life, but we may have one more day's work before we are done and our breath departed and we be in eternity. Is that loss? or to be sorrowed at or wept for? No, no. For me to live is Christ and to die is gain. But if to live in the flesh gives me fruit of my work, then I hardly know what to choose. Still together the Lord is far better, says Paul. I do not feel the same. But when I look over the great field and see the great mass of people running to eternal destruction and not prevented, I feel to labor on. [Do not discourage, dear Bro., your Savior had the same great concern for humanity. You are in good company when you thus labor.—M. M. L.] For upon our Christ died and shed His blood, and to Him are we all indebted, we who were once enemies of the cross, but yet I loved that He was included by His death saved us who were lost, and filled our hearts with holy desire and prayers that many more souls may be saved before it is forever too late.

O I think of my childhood, patiently the Lord has been working with me the last seven years. In 1867 I was made a slave that my sin was blotted out in the blood of Christ, and in that year was baptized by the Baptists in Denmark. July 11, 1869, and since that time, the Lord has worked with me to show me His gospel in its fullness and perfection. He led me from light to light in the world. I was then 21 years old, a convert, or taking the second step, to me. The Lord loved me, He gave me clothes, and filling my fellowmen, I told the church. But I got no help from them, as this belief was against our creed, and the result was, I was shut out of their church in 1871.

I thought I had found the true church, God, but I am now I say, it was not so. I was alone with the Lord, for in the place of comfort, I found no rest; and instead of prayers to be faithful through my trials on the road of eternal truth, I received nothing but black-

milling, and the accusation, that I was resisting the government. But the Lord's tender care did not cease or grow less even if I felt like Elijah, to be the only one left. My written defense, founded on the gospel, that a Christian could not fight, was sent to the magistrates, but without effect. I was arrested Jan. 10th, 1872 and on the 11th

CAST INTO PRISON.

Between two and three o'clock of the same day, I got my hearing and was sentenced to twenty days imprisonment. On the 31st in the evening, I was released, and brought out to tell how much property I had, that could be sold to pay up my prison expenses. But when they found, I had not sufficient to pay the expenses of selling it, they said there was nothing for them. They then drove me away with the threat that if I did not leave the country within six months, I would be taken, and made to do military duty, or be put into the state prison for three years. I replied that God is my Father, and Jesus Christ my Savior, and He tells me not to kill but love my enemies, not returning evil for evil. And if it is right to obey men instead of God when they command me to do what is sinful, judge ye. I got no answer on that except: "Go! Go!" I thought if there only was a people who obey the Lord in all things, I would go to them.

I left Denmark, May 6th, 1872 and landed in America June 5th. I found plenty of churches there but none that obeyed the Lord as he commanded. I felt for my countrymen, and determined to go to them again, bearing the testimony of Jesus, even if I had to be imprisoned again as soon as I set foot on the shores of my native country. But all this time I was wishing for a church as the Bible sets forth it should be. Was my prayer in vain? Was my groaning and tears unnoticed of the Lord?

I left America May 29th, 1874, and went to Christiania, Norway, stopped there two months and then came to Denmark expecting to be imprisoned. But not so.

But who found me, and what did I hear? Why, that a people had been found who obey the Lord in all things, what-never he has commanded. But, thought I, is that possible? Where are they? "In America," was the answer. But have I just come from America, and do not know such people? Have I been so near to them, and now for the first time find it out? And was it not to me the Lord's care? the Lord's way? Was it not the Lord's answer to my prayers and tears for many years? These

JOSEPH SEWS.

came through our dear Bro. Hope, who could tell the same story of searching and prayer to find a people who have to follow Jesus. Still I was in doubt. But this doubt the Lord soon cleared away, and I began to reap the fruit of what little English I knew, as I had sent to me some pamphlets which I very carefully and seriously studied. I soon saw, that I had never fully understood the Savior's commission. Matt. 28:19.—And even though I had been immersed, I now found that it had been done in a wrong and awkward manner. When I had learned that the Brethren were practicing the whole truth, and the true, saying truth, I longed to obey the whole truth also. And while Bro. Hope continued to write, I became more and more convinced and strengthened in the doctrine of Jesus, and when I read Bro. Eshelman's letter, saying forth the order of the Brethren in observing the ordinances of God's house, I was free of all doubts as to the doctrine of the humble people. I then prayed, the Lord that He would send his servants to teach me all his requirements in a practical manner. Did the Lord answer my prayer?—Was it not asking too much? No, for too much, for he will be true, that our prayer might be truly as well as he told the church to go and teach all nations. The church was faithful even in this, and my prayer granted.

So good was this news to me, that I could not keep it. I went forth to draw others to this blessed peace, even before I had secured it for myself. I could not refrain from telling others the full force of the whole gospel, and that as many as wanted salvation should not hesitate

to meet its claims on which the promises of salvation are made sure. My weak labor was not in vain, for two more have been made glad by complying with God's plan.

On the arrival of our dear brother Christian Hope, I went to his house on the 3rd of May 1876 and there face to face he told me the faith and practice of the Brethren on all points as set forth in the gospel. Our united praise and prayers went up to God for His manifold favors; and tears of joy flowed from our eyes, when we thought of the joy in heaven over one repentant sinner. We felt what no pen nor mouth can express.

We sought a place for baptism, and on the second day found a beautiful stream. Here in a quiet place I was baptized. O, God be thanked for the peace he has given me!

We received letters from a young girl, desiring to be received in the church. We left Bro. Hope's home, May 25th, traveled all day and night by rail-road, and on the 26th found our sister, strong in faith waiting to obey Jesus in all his appointed ways. She was baptized in a pleasant stream. Here we had much blessing from the Lord. On the 28th we had meetings, hearing our beloved Bro. preach to us, and some others. This was over 160 miles from where Bro. Hope lives. His wife being sick, he had to return, while I remained to spread tracts and talk with the people. Some are very anxious, and ask much about the church in America. Some stand near the truth.

Already have I known want, and often traveled many miles a day without anything to eat or a bed for the night, although it is cold to sleep on the ground. But

GOD IS LOVE.

and will ever provide for his children if they be but faithful. O beloved brethren, pray that we may be kept very humble and that Jesus may be with us evermore!

CHR. HANSEN.

Assens Indegardsgade,
Denmark, Europe.THE
Gospel Tract
ASSOCIATION.

—III—

Beloved Brethren and Sisters:—

A few years ago, in the midst of many embarrassments and disadvantages, we undertook to present in pamphlet form, the humble and effective doctrine of Jesus as believed and practiced by the Brethren, since that time, we have sent out about one million pages of printed matter, with results far in advance of our expectations.

The demand for sound literature, as an aid in spreading the Gospel, has assumed such proportions that it has become necessary to adopt other measures for carrying on the work, and in order to extend this method of doing good to a larger number, we have prepared the following plan, which we present to the prayerful consideration of every brother and sister, who feels an interest in the spreading of the truth as it is in Christ Jesus.

It will be observed that the Board of Managers are to be selected from among the Brethren residing in the Northern District of Illinois. As it will be necessary for the Board to meet several times during the year, it is important, that they reside within a convenient distance of the place of business, hence it is thought best, to select them in this district.

A Reading or Examining Committee will doubtless be found a wise and judicious arrangement, as no matter ought to be published by this Association until it has been approved by the Committee, thus throwing a safeguard around all publications sent out into the world.

This is to be considered a private, cooperative enterprise, and it is hoped that the brethren and sisters generally, will do all in their power to enable us to work up this long needed institution, that the truth may be rapidly spread and the name of God glorified.

Each donor will be furnished with a card containing the names of a number of Brethren residing in the Northern District of Illinois, from which he or she may select as his or her choice a Board of Managers.

For the present, Bro. Jacob E. Ely, of Lancaster, Pa., is appointed Treasurer, and will receive contributions for all money belonging to the Association, and the Board of Managers can fill the position by appointment.

1. This institution shall be permanently located in Lancaster, Carroll Co., Ill., and known as "The Gospel Tract Association," having for its object, the publishing and distribution of books, pamphlets and tracts, ably defending the doctrine and practice of the Brethren,

2. No work, in the form of a book, pamphlet or tract, shall be published by this Association, until it has first received the approval of the Reading Committee.

3. The business of the Association shall be superintended by J. H. Moore, J. T. Meyers, and M. M. Eshelman, assisted by a Board of Managers consisting of five, well-established brethren residing in the Northern District of Illinois. Said Board to be chosen by a vote of the donors, and shall hold office for a period of five years. Immediately after the election of the Board of Managers, they shall meet, and, by casting lots, number themselves respectively, 1, 2, 3, 4, and 5. No. 1 shall vacate his office at the expiration of the first year; No. 2 at the expiration of the second year, etc., so that an election to fill the vacancy, may take place annually. All vacancies otherwise occurring shall be filled in the regular order by the vote of the donors.

4. It shall be the duty of the Board of Managers to appoint a Treasurer, who shall receive and care for all money belonging to the Association, and apply it as directed by the Board of Managers; to fix the price of each work, published by the Association; to determine what compensation shall be allowed for handling them; to choose for a period of five years, three well informed and reliable brethren, who, in connection with the Superintendents, shall constitute the Reading Committee. They shall also cause to be made, and publish an annual report of the work and doings of the institution.

5. It shall be the duty of this committee to carefully and faithfully examine all matter intended for publication by this Association, and approve of nothing that will be detrimental to the plain teachings of the gospel, as generally understood by the Brethren.

6. The funds of this Association shall be known as the Printing and Distributing Funds, and shall be raised, perpetuated, and applied in the following manner: First. All donations in sum of five dollars and over, shall be placed in the Printing Fund, and shall be used in publishing such matter, as may be approved by the Reading Committee; but if the death of the donor, his or her donations shall pass into the Distributing Fund.—Second. All sums under five dollars shall be placed in the Distributing Fund, which shall be judiciously used, as the free distribution of pamphlets and tracts as may be directed by the Board of Managers.

7. Each donor shall be considered a member of this Association during life, and may exercise the privilege of voting for a Board of Managers and filling all vacancies occurring in that body.

8. All votes shall be sent by mail, (or otherwise if convenient) to the Superintendents, and the ones, receiving the largest number of votes, shall be re-elected.

9. Should the Superintendents of this Association become vacant, either from death or otherwise, it shall be the duty of the Board of Manager and Reading Committee, to fill said vacancy by appointment.

Communications and all business matters pertaining to the Association, as well as contributions, should be addressed to:

J. H. MOORE, Lancaster, Ill.

J. H. MOORE, }
J. T. MEYERS, } Superintendent
M. M. ESHELMAN, }

Tract Association Fund

The following amounts have already been donated for the purpose of publishing books and tracts, defending the doctrine of Christ:

From the Bro. at Cherry Grove,	\$51.00
" " " " Milledgeville	30.00
" " " " Yellow Creek	36.25
" " " " Wadsworth Grove	28.00
Total:	\$85.25

"TRUTH TRIUMPHANT."

No's 5, 7 and 9 of the above work will appear as soon as possible, and then those who have ordered them will be supplied.

M. M. ESHELMAN.

Books, Pamphlets, and Tracts
FOR SALE
AT THIS OFFICE.

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THE BRETHREN AT WORK.

"Behold I bring you glad Tidings of great Joy, which shall be unto all People."—LUKE 2, 10.

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YOUR MISSION.

1.3. 330 = 111, 338 = 111, 345 =

If you're tired on the ocean,
 Stalk among the swiftest fleet,
 I will come on the highest billow
 Laughing at the storm you meet,
 You can stand among the sailors,
 And hold fast within the key,
 You're needed, you can help them,
 As they launch their boat away.

If you are too weak to pour
 Up the mountain steep and high,
 You can stand within the valley,
 While the nations are going,
 You can stand in happy measure,
 As they slowly pass along
 Though they may forget the song,
 They will not forget the song

If you have not gold and silver,
I fear ready to command,
If you cannot reward the worthy,
How can our spirit be freed,
You cannot be afflicted,
Or the coming you can weep,
You can be a true disciple
Suffer at the Savior's feet.

If you cannot in the harvest
Gather up the richest sheaves—
Many a grain both ripe and golden
Will the careless reapers leave,
To rot and lie among the bars—
Grow up and against the wall,
For it may be that then, somehow,
He will be next ahead of all.

Do not then, and still waiting,
 For any greater work to do,
 For any further address—
 Since all that ever came to you
 Failed not in any way or kind,
 Do not fail to do so there.
 If you want a field of labor,
 You need find it any where.

—*Singam Pillayam*,

ONE MEDIATOR.

213 10 17 85 55 1002

[illegible]

There was to be the world to God, involved in necessity for the Son of God to be sent into the world, not to condemn the world, but that the world through him might be saved. In this work, God cannot employ angels; he cannot employ himself, who is exalted than when he came down on Mount Sinai. A reflection upon that eminent time shows the scene a fearful one, as some so terrible that the people murmured that the voice should speak to Moses, and they would bear him, they feeling the need of a mediator, a day-man between the people and God, who was able to put his hands on him, as Job has it, "The idea ought to be a *double man*, so to speak, that is, God and man in the one and same person."

Man to come to man, and be one with him; a man that may be touched with the feelings of our infirmities, and know him to bear with his weakness. And God to have power to save all that come unto him for salvation; to make a sacrifice of himself for sin in laying down his life for the sin of the world, and be able to take it up again in the justification of all that believe on him.

As man, he was known by all while he dwelt among men on earth, but as Christ the Lord, he was not so readily known. As man, he was known by all the incidents of his life. He walked, talked, wept, slept, ate and drank as man, and hence easily recognized as *man*. But for a recognition of his divinity, wonders, signs, and miracles must be wrought. Yet notwithstanding all these, men were slow to believe. And so he was solicitous that men should understand and believe all about his divinity, I hold that a proper understanding of this mystery is an essential ingredient in the faith which is unto salvation. I wish not to be understood as believing that all the deep mysteries in the plan of salvation must be fully understood in order to be saved; but in this He seemed intent that they should know. He asked, "What think ye of Christ? Whose son is he?" I believe this applies now as well as it did to the Pharisees to whom it was personally addressed. "They say unto him, *The son of David.*" The promise was to Abraham, in whose line of family descent was David, who being a type of Christ, was often spoken of as the Son of David. Those Pharisees must have believed that he was the promised seed of David in whom all the kindred of the earth were to be blessed, for they answered him that he was the son of David. And so far as Christ was man, thus they could very readily answer for they had access to the family records and to prove where they now were they need only trace up the record twenty-eight generations and David's line was found; and from there upward further generations none and Abraham began the line. But when he put the question to test their knowledge in reference to his divinity, it was another matter, a matter they did not *yet* at least understand. "He saith unto them, How doth David call him Lord, how is he his son? And he saith, is able to answer him, word." The Pharisees could not answer this question, neither can any other answer until the idea of a *double man*, God and man in one and the same person, is fully established and believed, then all is plain and easily answered. Thus a miracle's David's son, but as God he is David's Lord.

This being a mystery, that even a
desire to look into but failed to see
until the babe in Bethlehem was laid
in the manger. The Lord by the people
had said he would make a foolish people
a nation of fools, and said, "And I
will do they in this mountain the face
the covering east over all people, and the
veil that is spread over all nations.
And it would seem the covering and veil
was also over angels' faces. Be-
cause soon as Christ was born, God had
come in the flesh, angels' eyes opened when
they came to the people of the
good things of great joy, for immor-
tal is born a savior, which is Christ the
Lord; while the heavenly host minis-
tering "Glory to God in the highest,
and on earth peace, good will to men."
Man did not seem to have understood
this mystery of God in - Some of us
do not yet fully understand it.

At the end of the day, the children had a good evening

of the world unto himself &c., he gave us the words of reconciliation, gave gifts to men, and said occupy until I come; ascended to God, and taken his position at the throne as the mediator between God and men, where he now is as earnestly engaged in the work wherunto God the Father sent him as he was while among men on earth. All men who believe on him, believe he is there as God, or in his divine nature, but are slow to believe he is there as man also, or in his human nature. The infidelity which doubted his divine nature while he was in the flesh, now doubts his humanity while in the glorified lodge. That this truth might be fully understood, the apostle gives him the title *The new Christ Jesus: is not this enough*, or must some of the reasons be given.

Mediator is one that interposes between parties at variance, with the purpose of reconciling them, and hence must understand, and know the nature of both; and Christ is a mediator of both natures, divine and human, and could I not meditate otherwise—if in his divine nature only, in no way could he be in no better condition than they were when standing listening and trembling before thundering Mount Sinai; no day-man between them, none who had taken up in himself the "seed of Abraham" to learn to know human infirmities, and bear with human weakness. Had not God in Christ assumed man's nature, and become a man of sorrow, and acquainted with grief, tempted in like manner with man, yet without sin, he could not bear with man's infirmities; he could not suffer long with him. And his human nature is as necessary now while he is pleading man's cause before the throne of God, as it was while he was delivering his Father's will to man on earth. Man can only approach God through the humanity of his son, while the son represents man to God through his divine nature. This idea involves the necessity of the human as well as the divine natures in the son. Were it not for this how could, or would God bear with man's infirmity *in path, in experience, in purpose, or any of the act* in Christianity? It is in his humanity he bears with the weakness in my preaching, praying, charity, and all the good I am able to learn to do, even so with all of us. While the stern justice and righteousness of God, stripped of humanity, says "I will show mercy, who can benefit me?" The God, the *deus*, the mediator, in his humanity, pleads, let him stand another year. Look, oh! look into my face I hold my crown of thorns, my hands, my feet, my side, did not I suffer for you? I did, I did, for them who love me, for them who love me. So while in his human nature he accepts us, in his divine nature he presents us to his Father and parent, not he is able to save and the agreement all them that come and are called by him.

To men, to thine and thine's, having
 such a high priest, *and what* bound
 off with *the* feelings of our infirmi-
 ties, "Let us draw near with a true
 heart in full assurance of faith, having
 our hearts sprinkled from an evil con-
 science, and our body washed with pure
 water. Let us hold fast to our hope
 without wavering, for he is faithful who
 promised." It is not a creed that we
 send to hell parish, all may believe in
 him and receive it. Are you a heavy be-
 liever, then, he calls you to come to
 him, and you weary of the load that he
 calls you to come to him, and he will
 give you rest. But you must rely on
 your belief, and on his service upon you
 must have *rest* and *glories* from him.
 The *weak* and *lowly* in heart. And
 the *weak* and *lowly* in heart. And

the first lesson to learn, you will realize that he is a teacher, a mediator that is meek and lowly in heart, and knows how to bear long with, and have much patience with you in your dullness to learn the lessons of holiness of heart, and purity of soul; for he is the only mediator between God, and **THE MAN** Christ Jesus.

The Bible and Inspiration.

NUMBER 11.

In our explication of the subject thus far, we have said very little in regard to the written word. Our object was more particularly to call the attention of the reader to the different Confessions;—especially that of the Westminster Confession. To do this we were obliged to speak of the inspiration of the Bible before even referring to the different views about the sacred canon, as held by the Roman Catholic and Protestant Churches.

It is a well known fact, that the different books of the Bible had first to be canonized before they could be *recognized* by the people as being of divine origin. That, therefore, which is now termed *knowledge* must first be proven before that which is called *the opinion* can be properly and successfully established.

Before entering into a consideration of the points of inspiration, as regards the sacred oracles, it is important to answer this question first: What books are entitled to a place in the sacred canon as rule of faith and practice? Romanists would answer the question by saying that all those books, and those only, which the Church has decided upon to be of divine origin, are to be regarded as canonical; while Protestants hold and answer the question, that the Old Testament, so far as quoted and recognized by Christ and the Apostles is only to be regarded as the word of inspiration, and therefore, canonical. The inspiration of the sacred canon as interpreted and understood by the Roman Catholic Church is simply based upon the authority of the Church itself, while the Protestant view is based upon the authority of Christ and the apostles. It is no matter, therefore, to determine which of these two views are correct, because it is reasonable that we should regard the authority of Christ and the apostles as being more to abide in all cases.

But the Church may cry, Has cried, and may do so, but Christ never cried. Romanism teaches that the Church is infallible; that whatsoever it binds on earth shall be bound in heaven; and whatsoever it looses on earth shall be loosed in heaven; therefore Romanism assumes the prerogative to say what is canonical and upon the authority of Christ and his apostles but upon the authority of the Church itself.

Protestant claim no authority to reject either accept or reject parts of the different books of the Bible, save upon the evidences of Christ and the apostles. Romanism regards the Apocryphal books as being of divine authority because the Church itself says so, while Protestants reject them, not because they do not contain and teach good morals, but because neither Christ nor the apostles ever mention them. Christ told the Jews to "search the scriptures," speaks of the law and the prophets and the Psalms, as a law which of the scriptures, "that is of the Old Testament writings," to be the Word of God. Then the Apocryphal writings are not the Word of God evident from the facts. First, because Christ and the apostles say nothing about them. Secondly, because the old wish canon contains all the books of the Old Test-

ment and no others, which Protestants now recognize and include in the sacred canon; Thirdly, because the so-called Apocryphal books were not written in Hebrew and not included in the Jewish canon. If then Christ and the apostles say nothing about these writings, and the Jews themselves do not include them in the sacred canon, is this not sufficient evidence that they do not constitute a part of the Word of God? Difficult, indeed, will it be to prove what books ought to be and ought not to be included in the sacred canon, were it not for the words of our Savior, where he says: "These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the Law, and in the Prophets, and in the Psalms, concerning me." Luke 24: 44. J. T. MEYERS.

A Lightning Bolt Writing God's
Name on a Blasphemer.

Some of our contemporaries seem disposed to question the truth of our statement that a negro man that was killed by lightning a few days ago in Campbell county had the letters "GOD" on his body. Dr Thomas E. Moorman, whose post office address is Mt. Zion, Campbell county, has furnished the *Radford Christian Advocate* an account of the circumstances, from which we extract the following:

"On the evening of the 6th inst. Perry Jones and George Brown, colored men, notoriously the most profane, wicked persons in the whole community, with three other colored persons, took refuge, during the rain accompanied by a good deal of lightning and thunder, in a tobacco barn on the land of Mr. Geo. Greeney.

From their several positions one would have thought that two of the others were in more, and the third in as much danger as Jones and Brown were. They, as their custom was, were engaged in cursing and swearing. Suddenly the lightning descended upon them, and while the other three were comparatively uninjured, Jones was killed and Brown was stricken down senseless and almost lifeless for a time. He revived after a few minutes, and soon seemed to have regained all of his strength, but was dumb and bereft of his mind for several hours. The lightning had set fire to his clothing, and he was burned on his chest and left side and arm before the fire was extinguished. In his maniac efforts to free himself from those who were restraining him the skin was rubbed from the back and presented the following characters, GOD. Very close representation, to say the least of them, of the capital letters used in printing the name of deity, while around and between them the skin was unremoved, and apparently not burned. The above characters occupied the angles of an equilateral triangle, which, as you are doubtless aware, was in ancient days the symbol of deity. This man then appears to have been branded with the name of his creator in the symbolic language, it may be of his forefathers three thousand years ago, and in the printed language of the nation to which he belongs."—*Lynchburg News*.

— In the Christian warfare, to maintain the combat is to gain the victory. — The promise is made to him that endureth to the end. — The object of our spiritual adversaries is to prevent this. — Every day when we, through the mercy of God, are saved from falling, are preserved from going back, they are in a defeat. — And great shall be the reward of the faithful, for he that endureth to the end, shall be saved.

with Christ." Glorious things are awaiting our purified spirits, when we reach the golden gates of the City of the Universe. What a glorious consummation—to fall asleep in Jesus!—to rest from our labors!—to participate in the first resurrection!—to be ever with the Lord!—to see him as he is!—to be present when, finding his watching servants, 'he shall bid himself and make them sit down to meat and will come forth and serve them' (Luk. 12: 37)—to see him with his saints standing on the Mount Zion forever victorious over all his enemies, King of kings and Lord of lords!—to see him the Prince of Life and Redeemer of mankind earth and sea and worship Him all the immortal hosts of glory and ten thousand more glorious beings. "Yes," Glorious things are spoken of thee, Oh City of God!

Brother beloved, you are almost there. The victory of faith will soon be won, and God will gather his "Jehovases."

A *decomposition* \mathcal{D} of \mathcal{A} is a family of n sets $\{A_1, \dots, A_n\}$ such that
 (1) $A_i \cap A_j = \emptyset$ for $i \neq j$,
 (2) $\bigcup_{i=1}^n A_i = \mathcal{A}$.
 A *decomposition* \mathcal{D} of \mathcal{A} is *proper* if $|A_i| < |\mathcal{A}|$ for all i .

And I shall be a citizen, - here
 And I shall be a citizen, - here
 And I shall be a citizen, - here
 And I shall be a citizen, - here

I cannot conclude with out referring to your very recent letter to me. You say you have not completed your eightieth year. A great age in these days, surely, but the wise man did not write his prayer for you, "My strength shall not fail me, but I will stand firm in my prayer commitments: in the length of days, and long life, and peace, shall they add to me." But not to vex and trouble for another, but therefore shall we, with our help in the last 100, continue to fill Prov. 3:1-3.

“I hope, God may lay visit I found you so well and happy, so warm and so virtuous,” came another shout to you from the north. “O that all our aged, the old and sisters were so! For ever in spirit,” saying the Lord, “May our God be with them in their last days, so that a noble and glorious company may be passing over to the other side, as full, well-laden sheaves, for the Master’s Granary. This were a glorious thing. May grace be sent abroad unto them.”

You say you "Have been in the faith 22 years and ought that you did not accept many years before." What a pity there are so many plausible reasons not supposed to draw men into perverted ways! You, knowing the correspondence had a strong reputation. "The Truths are as true as the most beloved things, and as true as gold" would be a fine and wise thought, and appear to be reasonable. No wonder the blundering and willing in the right way of the Lord, though it must be sadly admitted, so much of our harmony, and peace, and brotherly love, and unity, and unity.

to know, that to every one that can receive it, I rejoice that you are "willing to fight on to the end," for that is the crown of the heavenly inheritance.

You say, "I wish to press forward with all vigor towards the promised land of eternal life, in order to be able to share everlastingly in the glory of your kingdom." Be assured that no man takes a step towards this hope that thus he may be able to share in the glory of the Father and the Son, without first having been made a witness of the glory of your life by the presence of the Holy Spirit in your members. The Father's love is not without a witness, but is accomplished in word, in deed, and in truth, even as you have been made a witness in word, in deed, and in truth, in order that you may be able to share in the glory of the Father and the Son, the King of glory, who can be glorified by the Father, and it will be his good pleasure to bestow it upon your brow. Stand fast in the liberty you have in him, and you will be blessed with the Father and the Son.

[illegible]

11.4. Will The Angels Know?

Mark 11:14-15 and go to leave
 16:1-2 and I will say more at length
 16:3-17:13 Now my love, we can enter
 17:14-18:1 and agree that we shall wear
 18:2-19:1 and of this world in the next
 19:2-20:1 and how will the angels know,
 20:2-21:1 and to the last society.²⁰¹

BAPTISM
Into Each Name of the Trinity.

BY J. W. STEIN.

“Baptizing them in the name of the Father,
and of the Son, and of the Holy Ghost—*Mour-
ne*—”

WE MAINTAIN THAT OUR TEN-
TACHES THAT BAPTISM SHOULD BE PER-
FORMED INTO EACH ONE OF THE NAMES,
VIZ. FATHER, SON AND HOLY SPIRIT.
We say "into" instead of "in" because
"in" is thus more properly rendered
"each," is a distributive adjective pre-
position, and in no things taken separately,
or one at a time. Hence "into each
name" is the same as "into one name at
a time," or "into the name of Father, Son
and Holy Spirit taken separately. A man
may be baptized into each name may be called
"triple immersion" for convenience, so
immersion into each name may be called
"triple" or "triple immersion" for con-
venience, and much as the Father, Son
and Holy Spirit constitute a Trinity. I
think then that I have clearly defined
our position and hope all will understand
it. Its correctness appears.

4. When measuring the elliptical nature of the humpage of our test,

What we mean by *ellipsis* is a word, phrase, clause, or any part of a sentence, necessary to convey its meaning or implied in its construction, but which, when the meaning is otherwise sufficiently evident, may be omitted or suppressed in order to avoid needless repetition, though it must be understood or retained in mind, and as truly belongs to the sentence grammatically considered, as the parts which are expressed. See *Century Language*, pp. 117, 192, 198; *Analogue of Logic*, Long, p. 263. I say "John walks into the field, and John walks into the lawn," and John walks out of the garden," I have used a grammatical construction but have employed merely a word that was necessary to be understood. Hence by introducing the figure called *ellipsis*, I suppose a number of words, and without altering the sense, say "John walks into the field, and lawn, and garden." So I say "Baptize them in the name of the Father, and of the Son, and of the Holy Spirit," then in the name of the Holy Spirit," for which is equivalent, "Baptizing them in the name of the Father, and in the name of the Son, and in the name of the Holy Spirit," neither use the construction grammatically, but mean exactly the same, hence by *ellipsis* we omit a number of words without altering the meaning, and have the result of a phrase that can be understood, and is not the same as the Holy Spirit." I repeat, in the *elliptical* sentence, "in the name of the Father, and of the Son, and of the Holy Spirit," I omit

Almost every type of English name starts that the child's *own* name and proper name go in such names as requirement is the positive name of "Father" or "Mr. Jones," is the same as "Mother's" or "Mrs. Jones." The name of John is the same as "John's" and "the name of the Father," is the same as "the Father's name," and "of the Son" is the same as "the Son's," and "of the Holy Spirit" is the same as the "Holy Spirit's." But wouldn't a lot "Son's" *where* "Holy Spirit's" *what* "Amen" *where* for that is the only word that can mean-*where*

question and make sense. "Nouns denoting a possessive relation to the same object, have the sign (') annexed to the last only; as Mason and Dixon's line;" but "nouns denoting a possessive relation to different objects, have the sign (') annexed to each; as Adams' and Jackson's administration, i. e. Adams' administration and Jackson's administration;" *Cowell's Digest of Eng. Grammar*. Hence it follows that the singular name *appears* in the text, cannot denote a joint possession of the three names Father, Son and Holy Spirit. For, we cannot say, "Father, Son, and Holy Spirit's name," because the primitive Greek language of each as well as the laws of English transposition, force the apostrophe (') to each when rendered after the corresponding possessive into English. The fact of the Chinese characters appearing

c) From the unattached form of the proposition "of," which occurs three in our text, "Propositions occur at word and show the relation between them," hence wherever there is one proposition, there must be two terms of relation to connect, an antecedent and subsequent term. Nothing can be a connector without at least two things to connect, therefore to deny that the proposition "of" has *any distance* in our text, less than two terms of relation, is to deny that it is a proposition; to offer it entirely from the language and copy it from our text, and thus to be guilty of taking from the body cracks. But a Father, Son and Holy Spirit are respectively the antecedent terms of the six and conjunctions "and"

of the Father, and of the Son, and of the Holy Spirit; in, we pause to inquire what its respective antecedent term is? Following the rule of Mr. Brown in his "Exercises of English Grammar" (Ed. of 1861, p. 243), for finding the respective term of relation by putting the interrogative *what* before and after the proposition, we ask, *what* of the Father? Ans. "one of the Father," as the Father's *who*.? Ans. *name*.? And *what* of the Son? Ans. *name*, as the Son's *who*.? Ans. *name*.? And *what* in the Holy Spirit? Ans. *name*, as the Holy Spirit's *who*.? Ans. *name*.? Here then we find the ellipsis "name" to be the antecedent term of "of" in the second and third clauses of our text. And as name is the antecedent term of the proposition "is" in every clause, so it is also the object and subject term of the proposition "into," as expressed in the first clause and understood with name which it governs in the second and third clauses. My own profound and critical German and Hebrew eyes, if I have had in the name, "he would have expressed himself in a manner, any one could understand though there are no name three personally different men," as much as "to name each," the name might have been taken for the several names of each individual who

[illegible]

Mr. Hays, in discussing the formation of the new Federal Reserve system, said it was possible to know what was in a country's relations with the U.S. prior to its connection with the American bank. Upon reference to the present practice of international banks, the importance of con-

name, whithat that the practice would have been justifiable had the text read "in the names of," or "in the name of the Father, and in the name of the Son, and in the name of the Holy Spirit." (see notes on Matt. 28: 19.) Whether such is the true import of the text let the honest, candid, intelligent mind decide for itself. It may not be improper just here to remark that "That a "name" is governed by "*in*" in every clause of my text and from its subsequent term, so "*into*" whether express or understood in every clause, refers to the participle "*baptizing*" as its antecedent term, a denial of which involves its denial as a preposition and expunges it with its dependent words from the text. In reading the expressions, "*and of the Son, and of the Holy Spirit,*" we have "*and* and of" *two connectives* *there together*. So when the ellipsis "*into the name*" is supplied. We have "*and*" and "*into*" *two connectives*, again *twice together*, which use is only admissible in constructions involving ellipses, and which in this construction can only be explained by making "*in*" or "*into*" refer to "*baptizing*" as its antecedent term. The nature of these ellipses also appears.

(c) From the model proposition contained in the leading clause of the test.

When propositions are so complicated as to obscure the meaning of dependent clauses, the difficulty may be obviated by appending to the leading clause, and modifying proposition. Are we at a loss to know what pertains to the Son? and "The Holy Spirit" in the latter clauses of our text? Let us look at our leading clause and then we read "*In the name*" of the Father." So there we understand that name pertains also to the Son and Holy Spirit. Are we at a loss to know *what is to be done* "in the name of the Son and Holy Spirit in the latter clauses? We can decide by appending to our model proposition and there we read "*Baptizing them* in the name of the Father." Then what is to be done then in each of the other names. Finally we urge the flatness of the ellipsis on the ground

A. The concluding conjunction unites only similar elements and no tension (Bullough's Eng. Gram., § 179-776). Case Analysis of Eng. Lang. R. XI) Which elements or phrases, verbs or adverbs, and which parts or sentences, phrase or whole propositions, the part thus connected must be similar. What similar elements do the conjunctions "and" connect in the text. The first "and" does not connect "son" to "Father" because son is the object of the relation of the second proposition "of" and is governed by it. Number does the second "and" connect "Holy Spirit" to "Son" because "Holy Spirit" is the object of the relation created by the third proposition "on," and is governed by it. Neither is it. Greek does "for" connect "Five" to "poor," "but," "Lyon Preachers" to "Four," so all are governed by "I know," expressed or understood according to the rule quoted in section on Theme, the conjunctions in both languages connect the several clauses of the text and therefore the clauses must be similar. But how can they be similar if we don't have "the" and "the poor" contained in the first, doesn't also pertain to the second and third. Mr. Tarkenton says: "If several conjunctives were true it is possible that some other relative position exists between the conjunctives." (Haug, Book of Eng. Lang. p. 577.)

"Baptized, then, in the name of the Father," does contain a proposition: "I baptize William." "Baptized, then, in the name of the Father," I have no doubt, is a sentence, not a word, making a complete sense, and having one subject and one predication, and completely expressing one complete action. Now, if I say what is called baptizing him "in the name of the Father," and "the Son," and "the Holy Spirit," and "the Father," and "the Son," there is no word or phrase called for, and which is owing to the condition, must contain a meaning in the first. "Then I must baptize him in the name of the Son," and

There comes another addition, bringing another modulation: "of the Holy Spirit" which demands a third note. Therefore to deny the objects in the last instances of the text, is to virtually deny the office of the sacrament also.

to deny that the first clause contains a proposition at all. Bro. Teeter in his analysis of the commission makes the following very forcible remarks: "The participle baptizing is modified by the compound element: in the name of the Father, and in the name of the Son and in the name of the Holy Ghost. A compound element is one containing two or more simple elements. In this case the compound element is made up of three similar simple elements: *first*, in the name of the Father; *second*, in the name of the Son; *third*, in the name of the Holy Ghost. Now if baptizing were modified by a simple element instead of a compound one and the commission would read thus: 'baptizing them in the name of the Father, teaching them to observe &c.' What then would constitute Christian baptism? Certainly single immersion. Well then, if a simple or single element requires one immersion, certainly a compound element requires compound action or immersion. Or, if one simple element requires one immersion, three similar simple elements require three similar immersions." (*Treatise on True Immersion*, p. 41.) It may seem strange to some, as it doubtless would to all scholars among the Greek and oriental churches, that in a discourse on baptism, one should attempt to demonstrate the ellipsis of this text, but they will doubtless excuse me, when I inform them that distinguished single immersionists in this country have publicly "defied any grammarian to say that such a sentence as the commission means more than one action." I think the evidences already adduced show conclusively that not only a "sentence like the commission," but the commission itself means more than one action, and that one action is utterly insufficient to satisfy its demands.

A young physician in Illinois once said to me, "when I was at school at _____ College, I wrote on the black-board in the recitation room of the grammar class this sentence: "Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." The Prof, who was a single immersionist, after ascertaining who wrote the sentence asked me why I did it? I answered "To see it analyzed by the class under your supervision. When publishing it out he said "That will never do. It will make the last one of these boys Duncards."

(To be continued.)

Christ Our Model

Once I was trying to walk across the field after a fresh fall of snow. I would try and see how straight a line I could make with my footprints in the snow. When I looked around to see how straight I was going, I always walked crooked, but if I kept my eyes on the mark ahead of me, and did not take them off, I could walk straight enough. So if Christians only keep their eyes on the mark—on Christ Jesus, and follow in his footsteps, not turning around to see what kind of a path they make—they would walk straighter. He is our model. If, instead of asking, Why can't I do this and that? Why can't I dance? Why can't I go to the theatre? Why can't I read the New York *Lodge*? Let us see why I can't do it! Can you then put it in this way. What is the use of it? Will it make me a better Christian? If it won't, then I won't do it. Instead of asking: What is the use and why can't I? Ask if it will be for the honor and glory of Jesus, and if it won't, say, I won't do it.

I do not see that we can have any better example than Christ himself. Just consult the Word of God, and see what Christ would do. You will find that God never makes a man do wrong. We never heard of a man back-biting or walking with God.* God never backslides. If we are going to keep company with God, we have got to walk. God does not stand still and does not run. You must grow in grace or die in worldliness. Enoch walked with God. I found the right way back there in the change — *Woody*.

Blateth stretch up strife; but lo
 For covetous all sins.

THE BRETHREN AT WORK.

"Behold I bring you glad Tidings of great Joy, which shall be unto all People."—LUKE 2, 10.

Vol. I.

Lanark, Ill., October 14, 1876.

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The Brethren at Work.

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Of Christ, the soul can fly,
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A living, full supply.

O, joyful news! O, happy news!
The precious, precious blood
Of Christ, can bring the sinner nigh,
And give him peace with God.

For The Brethren at Work Reading The Bible.

BY JOHN D. PECK.

Reading the Bible is not only a sacred duty, but a blessed privilege that I fear many of us, who are living in a land of Bible and religious liberty, do not appreciate as we should. There is an old saying: "One don't know how good it is to be well until he gets sick." So we cannot comprehend what untold blessings we enjoy in reading our Bible until we are deprived of that privilege, and we not only have the privilege of reading, but every one has the liberty, in this country, of interpreting the same to suit his or her peculiar fancy, which liberty, however, I am sorry to say, is very much abused, and has been the cause of many divisions in the churches.

A great many people never read the Bible at all, and it is a lamentable fact, that many professors of religion, and I think I may safely add, that many brethren and sisters depend too much upon the ministers for their knowledge of its contents;—never even take the trouble to examine whether those things are so. And as the ministers are not all Pauls, and Peters, many good, honest people are led into divers heresies, simply because they trusted in man instead of God, and obtained their opinions about God and his requirements of duty as well as his promises of reward, from unprincipled teachers, instead of examining for themselves the record which he has given us. These things ought not so to be. We should not think so lightly of eternal life as to venture upon uncertain ground; we should not be so unconcerned about our soul's salvation, as to risk all we hope to enjoy in a future world, upon the man-made theories of the day. Then what shall we do? In the language of our blessed Savior, I answer, "Search the scriptures, for in them ye think ye have eternal life, and they are they which testify of me." Don't regard this as an idle expression, it is the command of God, and for the ignoring of which you will be held responsible.

I have heard it remarked: "It makes no material difference what I believe in

regard to certain doctrines of the Bible, if I keep all the commandments I am all right." But let me say to such, you cannot keep all God's commandments without diligently searching the Scriptures for yourself, and if you do this, I have no fears if your heart is right, that you will not believe God's word as you should. Some people have a habit of reading the Bible, or rather a chapter of the Bible once or twice a day, which is a very good habit, but many who do so are astonished at themselves for not making more progress in obtaining a knowledge of the truth. The reason is, because they read in a sort of mechanical way, not paying much attention to what they are reading or how they are reading it. This way of reading the Bible is much better than no reading at all, but it is not the best way to obtain a thorough knowledge of the truth as it is in Christ.

The best way, that I have found, is to take a subject, as for instance, the coming of Christ, the resurrection of the dead, the destiny of the wicked, the reward of the righteous, &c., &c., and with the aid of a reference Bible or concordance, find and examine carefully all there is in the Bible pertaining to the subject, and mark as you go, to impress more firmly upon your mind as well as to aid you afterwards, in finding readily the leading Scriptures upon any subject. In this way you will acquire a thoroughness not easily obtained any other way, and not only so, but you will be astonished to find how much more interesting it becomes, when studied in this way.

The Bible is not arranged in chronological order from the beginning of Genesis to the union of Revelations, and hence should not be read as if it were. Originally the Bible was written in solid blocks without any division of chapters and verses; or even marks of punctuation; and it should be observed that the end of a chapter is not necessarily the end of a subject. Punctuation was first introduced by Mauritius in the fifteenth century, hence the punctuation of the Bible was not the work of the inspired writers, and has no special apostolic claim upon our credulity.

The Bible is a wonderful book; to those who are unconcerned about God and their future welfare, it seems very dry and uninteresting. But when men get pierced in their hearts, as on the day of Pentecost, and begin to cry what shall we do? then the Bible is the only book that can properly satisfy those cravings. When a different book it is now, how happy with pleasant duties and glorious promises. Speaking about promises makes me think of what Paul says: "Heb. 4: 1. "Let us therefore fear, lest a promise being left us of entering into his rest any of you should seem to come short of it," so you see there is still danger of coming short of the promises even after we have heard, believed, and embraced them. And we should not forget that only those who by patient continuance in well-doing, shall be glorified, honored and immortalized, are eventually rewarded with eternal life. Let us therefore read the Bible often, so we don't forget what God requires of us in order to obtain the things promised.

Lanark, Ill.

For The Brethren at Work The Bible and Inspiration.

SUNDAY, III.

The only point of difference between the Roman Catholic church and the Protestants, relative to the different books which compose the Holy Scriptures is this: The Roman Catholic church, as stated before, accepts of the

Apocryphal books as being of divine origin, while the Protestants do not. That the Roman Catholic view, as regards these books is erroneous, we have already proven from facts which can not be called into question. Inasmuch as the Jewish history of the Old Testament canon is much older than any history now extant, reaching far beyond the rise and progress of Romanism, which alone accepts of the Apocryphal writings as being strictly canonical, is it not right that we should prefer the Jewish view to that of the Roman Catholic church, especially when this view of the Old Testament Scriptures is endorsed by a Protestant world? But as the point of difference between Romanists and Protestants on this subject is not of special importance we, therefore, give it no further thought.

The question which shall engage our attention is not so much a matter of history as it is a matter of fact. It is, however, evident to all intelligent readers of the Bible, that this idea of inspiration, underlying the sacred oracles, cannot be proven until the authenticity of the different books which compose the Bible is first proven. This we have done, not, however, in a systematic and formal order as we would have desired to do, but from facts as we find them in Scripture.

The infallibility or divine authority of the Scriptures is not to be proven from that which is simply declared of them by fallible minds, but by its own evidences. The Jews were not told to search their traditions whether the facts in regard to Christ were so or not, but to search the Scriptures. It is true, however, that the facts of logic, when properly considered, would even demonstrate the Scriptures as being of divine origin, because an intelligent design proves an intelligent designer. But this kind of reasoning is too philosophical for the humble child of God, as such it claims to be, and as such it must prove itself to be. Men, for example, may claim to be very honest, but the mere claiming that they are honest does not prove the fact that they really are honest. The harmony and consistency of action alone proves the fidelity of a man, and thus it is with the claims of the scriptures, they must prove themselves. The evidence which the Lord Jesus Christ would give as a proof of the divinity of the gospel system, does not consist in the mere assertion that what he says is of divine authority, but the practical effect of that which he declared to be of God, upon individuals who obeyed and received the truth evidenced his sayings as being of divine authority. "If ye do of the works, ye shall know of the doctrine, whether it be of God," was the principle which Christ taught in proof of the inspired Word. If a sick person calls for a physician, who prescribes a remedy, which, by his receiving it and applying it, according to the directions presented of him, does he not then know of the efficacy of the medicine, and call the physician? Thus it is with the claims of Christ. The divinity of the sacred Word can be proven from the practical effect it has upon man's hearts, power to resist the temptations to moral health, which is the design of the sacred oracles, and proves the efficacy and power of its doctrines. "By their fruits," says the Savior, "ye shall know them." Christ never asserted a divine authority, he admitted the superiority of the Jewish religion, the supernaturalism of the Jewish religion, all these he allowed and does still acknowledge. Just as cause was proven on the principle of effect, so the inspiration of the Bible is to be proven by its effects upon the world.

The wonderful design with which the

Bible is characterized; the majesty and simplicity of its style; the harmonious agreement of its different parts; its wonderful power and efficacy over and upon the consciences of mankind; its astonishing preservation through all the dark ages; the multitude of miracles wrought in confirmation of its claims, and the exact fulfillment of all its predictions, proves beyond the shadow of doubt, the inspiration of the Bible. The world with its rapid strides, with its learning, its ingenuity, and its almost incredible discoveries never yet could fathom the deep mysteries of godliness. Well might the apostle say, "Great is the mystery of godliness."

J. T. MEYERS

For The Brethren at Work Walking By Faith.

BY J. S. MOORE.

We walk by faith not by sight. —2 Cor. 5: 7.

One great reason why so many persons are not Christians is they are not willing to walk by faith. Doubt pervades the mind on all subjects they can not plainly see or understand. Like doubting Thomas, are unwilling to receive the most conclusive testimony, unless with their own eyes they can solve the mystery. Says Christ to Thomas: "Blessed are they that have not seen and yet have believed." This believing without seeing is the leading key note that tells to the soul the blessed news of salvation, through a crucified Savior. That we may fully understand this subject of walking by faith and not by sight, we must accept the idea that to see means something more than to behold with the eyes—it also means to comprehend as: now I see the idea or the point in controversy, &c. The plan of salvation is such that we must accept it through faith, and just here is where comes in the great trouble with so many. They can't see how the shed blood of one, in person like nations, can cleanse us from sin; how Christ could have risen from the dead contrary to our understanding of natural laws and ascend to heaven; how it is possible for the dust of the dead to arise and assume a form, and be reunited with the soul; and all these divine mysteries to them are matters beyond their comprehension. The fact of the matter is, because they can not see or comprehend them, they will not accept of them. They want to walk by sight or they will not walk at all. In God's dealings with man he did not give, as a general thing, his reasons and when forced to do so, as he did, but gave the most convincing proofs of his existence, power and justice, that by faith men might please him.

In our natural or temporal associations, faith is one of the leading motives to action. So the farmer sowing the valuable seed broadcast over the ground. An unbelieved, or one unacquainted with farming, might with a good show of humor, say, "Why throw away such useful grain; let the farmer wait through faith and see by fruits he understands—that is he can not tell how it is, or by what means the grain produces a crop, or rather the power of nature he believes a crop will be the result of his labor." He has believed as sufficient to produce such faith, hence he acts or waits by faith, and not by sight, so with the farmer the seed sown for the first time, or a distant one, he does not say because I can not see that there is such a yield with it, but that way. But having evidence from those who have been there, or from some other source he walks by faith, not by sight, and it is to everyone are sure he will find the crop as represented. Just so

so it is in Spiritual things, we have it from those who saw Jesus in person—confirmed by those who heard him that he is the Son of God; that he did rise from the dead; that he did ascend to heaven, and that he is our High Priest; that his vicarious sacrifice will avail in bringing us unto God and the glories of that heaven which we look into by faith. The same men who daily walk by faith, as touching things temporal, are loath to walk by faith spiritually. What short-sighted folly! because they can't see the use of doing this or that or in what way their eternal interests will be promoted by the simplicity of the gospel, they choose to go the downward course, rather than to look into the testimonies of the Lord which are sure and steadfast, even to the converting of the soul by faith.

This unwillingness to walk by faith does not wholly belong to the non-professor of religion. We see this "besetting sin" manifest to an alarming extent among those who are classed among believers in Christ. They would walk by faith according to the first or fundamental principles of salvation, in this that Christ is the Son of God, that his blood cleanses from all sin and whosoever cometh to him he will in no wise cast out; but as to certain other essentials to salvation they seem altogether indifferent, thus giving the out and out infidel a claim that it is no greater sin to reject the whole plan of salvation than to ignore a part of it. The same promptings that would impel us to walk by faith and not by sight in accepting Christ as the Son of God and our Savior, would, I should think, induce us to walk in all the commands of Christ. If Baptism is "for the remission of sins" by faith we should walk "through the waters," whether we can see or not how such an act can be instrumental in our good, it is not our place to inquire or say I don't see what good that can do, it is enough to know it is commanded and by faith we will walk there. So with Feet-washing; why should we make the inquiry: what good can that possibly do? and not understanding or seeing just why it is given, we will not attend to it. That is if we can't walk by sight in Feet-washing we will not walk in that command. How inconsistent such a course, when we should walk in all the commands by faith and not by sight. Walking by faith we shall "know hereafter" why the command, and knowing "these things," happy shall we be in we do them. Thus faith reasons, and sight seeing is doubting. Just so in eating the supper, a *supper*—full meal—is essential; faith don't ask *why*. In partaking of the communion we may not quite understand how the bread and wine can impart "life in us" and if we can not shall "have no life," but faith solves the mystery for, "the just live by faith." Thus we see how true it is we walk by faith and not by sight. Glorious promise that, "Blessed are they that have not seen and yet have believed." O, the comforting power there is in faith, by it we may remove huge mountains of trouble and overcome the temptations of Satan. We pity that soul that in the face of all the divine testimonies of God's sacred Word, lives devoid of that peace which can only be found through faith in Jesus the great Author and finisher of our faith. He that seeketh to walk by sight today, no wisdom shall ever be found upon his path, and along the road that leads to destruction, he will be that walks by faith in all the truths of the Word in that is to always, shall walk in the light of God's commandments, surrounded with the glories of heaven, ascend upward to realms of earthly bliss.

Carroll, Colorado.

"The Lord I walk the cheerful given."

The Brethren at Work.

LANARK, ILL.

OCTOBER 14, 1876.

"The Brethren at Work," will be sent post-paid, to any address in the United States or Canada, for \$1.25 per annum. Those sending eight names and \$10.85, will receive an extra copy free of charge. For all over this number the agent will be allowed 15 cents for each additional name, which amount can be deducted from the money, before sending it to us.

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Subscriptions, communications, should be addressed to J. H. MOORE, Lanark, Carroll Co., Ill.

The address of A. J. Cornell is changed from Rome, Green Co., Tenn., to Limestone, Washington Co., Tenn.

The obituaries in this issue ought to have appeared sooner, but they were overlooked. Surely sad accidents befell the three whose death is there noted.

This week we have cut our book advertisements, and insert gleanings instead. We conclude to put the advertisement in about once a month, or perhaps less. This arrangement will give our subscribers more reading matter.

BROTHER Hilbery, when last heard from (Oct. 25), was at Newton, Newton Co., Mo., in company with Bro Stein preaching at that place. He reports quite an opening there for preaching. He goes from there to Warrsburg.

Just received from Bro Hope a letter containing a telegram from Bro. Hansen, who was then in South Denmark, stating that he had been ordered to military duty. This is a sad circumstance, as half of the Danish mission, now, next week.

We much regret, that we were unable to attend the Shannon, N. Y. conference last week. We had intended to go, but the work in the office was so pressing, that we found it impossible to leave. We learn that the meeting was a good one, and the order excellent. One young man was baptized.

SOME one from Lancaster, Pa., writes the following: "I have of late found five dollars for the Danish Fund. I hope God will bless Bro. Hope, and stand by him, that many souls may be saved and added to the church. I think every brother and sister ought to give according to their ability. One who is interested in the cause."

Will not some of our brethren who have had considerable experience in the use of pamphlets and tracts among our sisters, give us what they consider the best method of using them? Pamphlets and tracts are handy little necessities, and as they are now being carried right used by the Brethren, the best method of doing good with them, will be quite valuable to many of our readers.

On the last page of this issue we published a letter from Lydia Hough of Galva, Ill. We do this, in order to call the attention of the brethren to the place where the sister lives. Three of our ministers, who travel considerably, will doubtless find in the Land's work, to call and hold meetings in Galva. Who will go? We also invite attention to the request of Bro. Jacob Hershman, Quincy, Christian Co., Minn.

We call especial attention to the item on the fourth page. We want every one who reads this paper to fully understand what it advocates, and the doctrine it intends to maintain, and at the same time, to place it in a position to obtain subscribers, and at the same time will have this to refer to in proof of the claims of our paper. The same matter is printed on the back of every paper we keep for sale at 15 cents a paper, or 50 cents per annum.

At the District Meeting of September 1st, 1876, at Galva, Ill., Bro. Joseph Hendrick was appointed to visit the district of Galva. We learn that

they are to travel and preach in isolated places, and also help weak churches to build up the cause of Christ. This is a step in the right direction, and is doubtless calculated to accomplish much good. Now, if the brethren could use some good tracts while engaged in their missionary work, they would be of considerable assistance to them.

A brother from Michigan sends us quite a list of names, all of which were outsiders, excepting one. He said that he had, so far, on but one brother, and got his name. Now we would like very much to work a little on this principle. Get all the outsiders you can, for we believe the paper will do them good, and may be instrumental in the conversion of many. Do not stop just with the brethren and sisters, but show the way to all the outsiders in your neighborhood, and many of them will subscribe.

The Danish Mission.

Last week we promised to set before our readers, in this issue, a clear statement respecting the condition of things in Denmark, and also the prospect of success in the missionary work there. Bro. Hope's letter, which we published on the fourth page, will be read with caution by those who feel an interest in his work, and especially by those who are personally acquainted with him and his family. The dear brother has many friends in and around our town. Our official statement of what our hundred feet on the ocean in which he used to work at business-making.

Here it was that he combed and brushed the wheat, and carrying the grain to the granary, and putting it in the barrels. He was then some of the best of workmen, and had a fine home in the city. The money which he had saved up, he had used to buy a fine house, and he was then some of the best of workmen, and had a fine home in the city. The money which he had saved up, he had used to buy a fine house, and he was then some of the best of workmen, and had a fine home in the city.

The beginning of the work, however, was well known, and we need not say further. The mission was then some of the best of workmen, and had a fine home in the city. The money which he had saved up, he had used to buy a fine house, and he was then some of the best of workmen, and had a fine home in the city. The money which he had saved up, he had used to buy a fine house, and he was then some of the best of workmen, and had a fine home in the city.

Bro. Hope, generally known that at the District Meeting of Northern Illinois last week, Bro. Hope, Bro. Hope, and Bro. Hope were chosen missionaries to visit Bro. Hope in the missionary work, especially on organizing into a church what very much might be collected together in Denmark. It was their intention to all go over at once, but Bro. Hope, being very heavily impressed with the necessity of starting immediately, they had to go before the others. So they went with the understanding that the other brethren would follow, especially at the District Meeting in October.

At the District Meeting last spring it was decided that these brethren, however, were appointed to visit Bro. Hope in the missionary work, especially on organizing into a church what very much might be collected together in Denmark. It was their intention to all go over at once, but Bro. Hope, being very heavily impressed with the necessity of starting immediately, they had to go before the others. So they went with the understanding that the other brethren would follow, especially at the District Meeting in October.

It is a fact, however, that a party of the brethren, and of which will be spoken in a very few days, who are now on their way to the mission, were not the missionaries Bro. Hope and the very same to preach in Denmark. The mission is then some of the best of workmen, and had a fine home in the city. The money which he had saved up, he had used to buy a fine house, and he was then some of the best of workmen, and had a fine home in the city.

At the District Meeting of September 1st, 1876, at Galva, Ill., Bro. Joseph Hendrick was appointed to visit the district of Galva. We learn that

Christ. And then, in course of time, if a considerable number should be converted, let the other two brethren go over, organize the church, get things in good working order and return.

However, it is now pretty clear that these brethren will not go over till spring. And as Bro. Hope is getting matters so arranged that he can leave home, he will likely be able to devote the entire winter to preaching, and we do trust and pray that there will be a general awakening among the people. But we want to caution our brethren and sisters against expecting too much from the mission in so short a time. It takes time to do a work of that kind.

We will further remark before closing this article, that Bro. Hope left here perfectly in the order of the church, and a blessing each member right in that order as they are converted and unite with the church.

"FAITH ALONE."

Recently we had showered upon us sixteen pages of badsmp, closely written, in defence of the faith-alone theory. The defender of the theory, however, seemed so full of anatomy that we felt to find a half dozen lines of good, sound argument in his labored effort.

"Faith alone" is not our term. We did not invent it, neither did King Jesus, hence we are not called to defend the term. But it is in the world and hence we, hence shall hold it up and let the gospel light shine through it a little. Looking around for its origin, we found it in *Father's Shaker's Catechism*, Edition 1860, page 52. In this we find the following question and answer as follows:

Q. What is the doctrine of faith alone?
A. It is the doctrine that a man may be saved by faith alone, and not by works.

Let us assume Bro. Hope's faith. By this scripture, it is said that he was not justified by faith, and grace, and works, and the blood of Christ, but by faith alone. We do not deny that we are justified by faith, works, etc., the blood of Jesus, etc., but we solemnly protest against the theory that we are justified by faith only. The trouble comes in. We all know that the gospel teaches justification by faith, grace, works, etc., but we do not know that we are justified by faith alone, for such doctrine is not in the New Covenant. Paul writes that, "Now we know that what things soever the law saith, it saith to them who are under the law." Rom. 3:19. By "the law" evidently is meant the "Old Covenant," not the new, a part of which Paul was writing when he wrote the above. Again he writes, "For by the law is the knowledge of sin." If "the law" in this case means the "New Covenant," then the Romans knew no sin until they read Paul's letter, which was and is a part of the New Covenant or "law of liberty." Any ordinary mind, not blinded by false theology, can at once see concerning Rom. 3:1, 2, and 3, that Paul had to labor hard in his day to get the people to forsake Judaism and accept the gospel. Were he now living he would have to labor equally as hard to get some people to leave the whole gospel instead of a part.

The faith-alone theorist urges that Paul wrote, "For we then under the law through faith." God, for aye, we establish the law." (Rom. 3:20) But, "None of the disciples of Jesus ever made void the law through faith. The very fact, that *he had the faith of the law*, established a condition for the truth of the law. But he was, in the word that *faith alone* the law, it was left, and therefore confirmed, it truth a matter of fact, well known, there is no reason that we shall continue to repeat the requirements. Not at all! for we have a *new covenant*, established on better promises.

It certainly is not the wisdom from above that cause men to take a part of the scriptures and try to overthrow the balance. Paul certainly did not write against himself in the matter of faith, nor against any other inspired writer. King James in his preface to the bible, certainly did not cause them to write on the necessity of obeying it, and then turn round and by the

same writer, tell it not to obey it. Never! God is true, and man is fickle and unstable, choosing rather to have his own way than to follow the wise course laid down by Jesus Christ. E.

(More of this next week.)

How Do We Reason?

It is astonishing how people will tax their ingenuity in order to carry some favorite point, or enjoy something about which some doubts are entertained. If one holds the contrivance thus used were employed in defence of the faith as it is in Christ Jesus, a vast amount of good would evidently be accomplished. And it is clear that people not infrequently allow themselves to be miserably misled into this line of reasoning, and thus have helped upon their false logic whose erroneous conclusions they are not at all times prepared to resist.

One is bent on pleasure, and asks: "What harm is there in attending the circus?" What Scripture do I violate when I visit the theatre? Another is bent on fashion, and begins to reason thus: "What wrong can there be in plain jewelry? I am honest in my heart, and cannot help being that there is any sin in wearing out-fits and trappings." Then comes the conclusion—"Then now will I attend those places of amusement, and will wear that which I do not consider to be wrong."

Why don't they reason this way: "What good will it do me to attend the circus? What harm will I bring from the theatre? What harm will I do by wearing out-fits and trappings? What good will I derive from a little ring in my ear? In what way will it do me any harm to wear a ring? Why don't they reason this way: "What good will it do me to attend the circus? What harm will I bring from the theatre? What harm will I do by wearing out-fits and trappings? What good will I derive from a little ring in my ear? In what way will it do me any harm to wear a ring? Why don't they reason this way: "What good will it do me to attend the circus? What harm will I bring from the theatre? What harm will I do by wearing out-fits and trappings? What good will I derive from a little ring in my ear? In what way will it do me any harm to wear a ring? Why don't they reason this way: "What good will it do me to attend the circus? What harm will I bring from the theatre? 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THE BRETHREN AT WORK.

"Behold I bring you glad Tidings of great Joy, which shall be unto all People."—LUKE 2, 10.

Vol. I. Lanark, Ill., October 21, 1876. No. 5.

The Brethren at Work.

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CHRISTIAN LOVE.

Our God is love and all his saints,
His range heart below,
The heart with love to God inspired,
With love to man will glow.

Teach us to love each other, Lord,
As we are loved of Thee;
For none are truly born of God
Who live in enmity.

Hearts of the sincere immortal bless,
Our hopes and fears the same,
With hands of love our hearts unite,
With mutual love inflame.

So shall the vain, contentious world,
The peaceful lives approve,
And wondering say as they of old,
"See how these Christians love!"

—Selected.

Fundamental Principles.

BY DANIEL VANIMAN.

"If Christ be not risen then is our preaching vain."—Rom. 15: 14.

That Christ rose from the dead, is the fundamental truth upon which the whole system of the Christian religion rests. That Joseph Smith was the Lord's prophet, is the supposed truth upon which the whole of Mormonism rests. Convince the Mormon that Joseph Smith was an impostor and Mormonism falls to the ground.

That Mohammed was a prophet sent from God possessing supernatural power, is a falsehood upon which the whole system of Mohammedanism is built. Convince all Mohammedans of this fact and the whole system of Mohammedanism will be scattered to the winds. In like manner "If Christ be not risen then is our preaching vain." We are yet in our sins. The resurrection of Christ from the dead is, therefore, the *fundamental truth* upon which all our hopes for the future are built. If Christ be not risen then was he an impostor, his apostles false witnesses, the Bible a myth and we the next deluded people in the world.

If an impostor, he is not risen from the dead, for being dead, he could not have raised himself; neither would God have raised him and thus helped him out of a deception on the world. It follows then if he is risen, God raised him. If God raised him, then he is divine. Being divine all he ever said is true; all he promised is sure. Then is he the Creator of the universe, know all about it.

He also know all about Moses and the prophets, whose writings he endorsed by quoting them as authority. And his apostles, by commanding them and conferring them out with power to perform miracles in his name.

Since our confidence in both the old and new testaments rest upon the belief of his resurrection from the dead, it is reasonable that good proof should be fur-

nished to the world of this event. This testimony shall now be examined.

So far as the information goes, all parties agree

1. That there was such a person as Jesus of Nazareth.

2. That he lived in the land of Palestine over 1800 years ago.

3. That he was crucified and when dead, buried in Joseph's new tomb.

4. That the tomb was securely closed by a great stone being rolled to the mouth of it.

5. That the stone was sealed and a watch set with instructions "make it as sure as you can."

6. That on the third morning the stone was found rolled away and the body gone.

So far all agree—and a dissenting voice is heard. As to what became of the body, we have two different statements. One class of witnesses testify that his disciples came by night and stole the body away. The other class testify that he arose from the dead and "showed himself alive by many infallible proof" (Acts 1: 3).

Notice, it was not said that he was shown alive by *some one else*, for that might have given room for deception; but that he showed *himself* alive. Not only so, but he showed himself alive by *proofs*; not only *proofs*, but by *many* proofs. Nor is this all, but "He showed himself alive by many *infallible* proofs."

We will now closely examine these two classes of witnesses and their testimony.

1. Who were the witnesses who testified that the body was stolen? *Ans.* The Roman soldiers, who were to guard the body and make it as sure as they could.

2. Where were they when the stone was rolled away and the body disappeared? *Ans.* They were at their posts as guards.

3. What were they doing there that they could not drive the disciples off and prevent them from stealing the body? *Ans.* They said they were asleep.

This utterly destroys their testimony. Had they been asleep, how could they tell that he did not get up and walk out? It would also require great credulity to believe that a watch of sixty Roman soldiers, would all go to sleep at once, and sleep so soundly that the disciples could come and roll away the great stone and carry off the body, without waking one of them, and knowing too that the penalty for a Roman soldier found sleeping on guard was death.

This testimony is absurd on another account. Who could believe that those timid disciples, who a few days ago, had one after another, forsaken their Master, and one of them denied that he knew him, would go there where this armed guard was and try to steal away the body, knowing at the same time they could not make it alive, and that it being in the power of the soldiers they could come and take it away from them and thus expose them altogether. It is clear that these witnesses did not believe their own testimony, neither the rulers. Had they believed that the disciples had the body, reason would teach that they would soon have had it taken from them, and the soldiers punished for sleeping while on guard. But not a word is said of any effort being made for either. Thus we see the testimony of these witnesses not only unreasonable but utterly destroyed by themselves.

Who were the witnesses who testified that he showed himself alive &c? *Ans.* 1. The two Marys; 2. Cleopas; 3. The twelve apostles; afterward above 500 brethren saw him at once; and last of all Paul also saw him as one born out of due season. We have here then more

than 500 witnesses, certainly a number sufficient to establish anything that can be established by testimony. Under the Mosaic dispensation as well as in all our courts, a matter is considered established in the mouth of two or three witnesses, if their testimony cannot be made to appear doubtful. And there are but two things that will render testimony doubtful: 1st. When the sincerity or honesty of the witnesses is of questionable character; 2nd. When the circumstances under which the testimony was furnished to the witnesses, were such as to render mistake on their part probable.

Now let us examine whether either of these existed here; taking the twelve apostles as samples of the witnesses to be examined. 1st. Can it be made to appear that they lacked facilities for knowing the truth? They testified that he showed himself alive among them, that he ate with them, drank with them, conversed with them about many things that had happened before his crucifixion, that he gave them power to heal the sick, cleanse lepers, &c., &c., and that he was thus with them in open daylight; suffered himself to be handled and the prints of the nails in his hand and the wound of the spear in his side to be examined by them. And after being with them thus frequently for forty days, went out with them as far as the Mount of Olives, and there parting from them went up into heaven. Thus they had all the facilities necessary to preclude even the possibility of mistake on their part. If these things were in fact, they certainly knew it. They testified that through faith in his name they were enabled to speak many different languages, make the lame to walk, the blind to see, &c.—If they did not do such things, they knew they did not, there was no mistaking these things on their part. If they did not do such things, they must have been dishonest when they said they did them.

It now only remains to examine whether these men lacked honesty and sincerity. When they forsook their homes and friends and went forth to proclaim to the world, that Jesus died and rose again, could it be possible that they would agree together, that they would stand by each other through studies and imprisonment, or whatever might come, in preaching one of the silliest falsehoods ever told, if a falsehood at all, and would begin right at Jerusalem where only fifty days before the whole tragedy of the cross transpired, and right where the whole affair was fresh in the memory of the people, and where of all places on earth, they were best prepared to expose the man if there were such. But how stands the case right there among these determined Jews? These once timid and discouraged men stand up and preach the wonders of a risen Saviour.

—*Isabel Chalmers.*

The Bible and Inspiration.

NUMBER IV.

Having proven, we hope satisfactorily, in our series of articles thus far, that the Protestant view relative to the different books which comprise the Old and New Testament canon is correct, we therefore propose to notice now in this same connection, the facts of inspiration, for be it remembered that our object in writing upon this subject, was not so much with a view to disclose the facts of a canon as to authenticate the different books of the sacred canon, as it was to establish the facts of inspiration relative to this priceless volume we now call the Bible.

The first question, therefore, which presents itself to our consideration is, what is meant, or what are we to understand by the term *inspiration*? Inspiration as used by the apostle from the Greek in 2nd Timothy, 16th verse and 3rd chapter—*pneuma graphos theopneustos*, evidently means that all scripture is given through or by a supernatural influence, because the word *theopneustos*, which we have just now quoted, implies an extra-mundane agency, a self-conscious, intelligent, voluntary agent, possessing all the attributes of our spirits, without limitation, and to an infinite degree. But this special influence, through which a revelation of truth and duty were given unto us, must, of course, be distinguished from the providential agency of God, which is everywhere present and constantly in operation throughout the universe. According to the Scriptures, all these effects which are of a spiritual nature must be attributed to supernatural cause, while on the other hand, all natural effects are but the result of natural causes. No less obvious is the distinction which the Bible itself makes in regard to the ever blessed and gracious operations of the Spirit upon all true believers, and those by which he confers special and extraordinary gifts upon certain individuals to qualify them for higher and more important duties.

Inspiration, therefore, must not be confounded with spiritual illumination. They differ as to their subjects, especially so in their various effects. The subjects of inspiration are all such, who are chosen or set apart for a special work, while the subjects of spiritual illumination are all such who profess faith in Christ and who exemplify the Christian character. The design of spiritual illumination is to make men and women more holy, while inspiration is more particularly designed to make or render certain individuals infallible in what they say or teach. Spiritual illumination has also a sanctifying effect upon its subjects, while inspiration is designed to secure infallibility and to preserve from error what has been revealed through spiritual illumination.

Caiaphas, the high priest, it is said, in John 11: 51, 52, predicted things in regard to Christ which as the narrative says, "He spake not of himself." Persons of a vile and profane character may be made the subjects of inspiration without even experiencing a change of heart.

Balaam, a prophet of the city Pethor, on the Euphrates, whose history can be found in Numbers 22 to the close of the 25th chapter. Also 31: 2, 7, 8. See also Mich. 6: 5. 2 Pet. 2: 15, Jude 11, Rev. 2: 14 is a proof of the fact. In the judgment day many will be able to say, "Lord, Lord, have we not prophesied in thy name, and in thy name cast out devils, and they were even possessed with supernatural powers, and in thy name done many wonderful works." To whom in the Judge will answer, "I never knew you, depart from me, ye that work iniquity." Matt. 7: 22, 23.

J. T. MEYERS

BIBLE EVENTS.

On the sixth day from the beginning, Adam was created; he lived nine hundred and thirty years, and died one hundred and twenty-six years before the birth of Noah. Abraham was born only two years after the death of Noah, so that, from the death of Adam to the birth of Abraham, there were only one hundred and twenty-eight years in which one of these things did not live.

Methuselah was born two hundred and forty-three years before the death of Adam, and died the same year of the flood, at which time Shem was ninety-eight years old. Adam and Methuselah were

contemporary 243 years; which was ample time for the former to impart to the latter his entire collection of knowledge. Shem had the pleasure of spending ninety-eight years of his in the days of Methuselah, and hence had time to become well acquainted with Methuselah's vast stock of information, which he had received from the lips of Adam.

While Shem was wisely favored with the reception of knowledge from one who had seen the face of the first man, he also enjoyed the pleasure of imparting it to the world until Isaac was fifty years old; when, in a good old age he died, only ten years before the birth of Jacob, twenty-five years before the death of Abraham, and ten years after the marriage of Isaac and Rebecca.

Shem was permitted to see and learn that which has long been the wonder of the early history of the world. He enjoyed ninety-eight years of Methuselah's life, saw the building and completion of the ark, was one of the eight who survived the mundane deluge and once more beheld the uninhabited earth; he saw the building of the tower of Babel, beheld its downfall, the confusion of language, and dispersion of mankind throughout all parts of the then known world; saw Nimrod lay the foundation of Babylon; beheld Europe, Asia, and Africa settled by the three races of mankind; beheld the time of Abraham's birth, the journey to Canaan, his marriage with Sarah, the birth of Ishmael, and of Isaac; saw the cities of the plains laid low, and was alive when Abraham offered his son Isaac. Such an eventful life in an early age, but few have lived.

Thoughts By The Way.

Judge not, that ye be not judged.—Matt. vii: 1.

Do I regard the conduct of others with the same charity and mercy that I would have God show to mine? If ever tempted to judge my fellow-men, do I remember that to do it, is to dare to assume an office which God claims for himself? Do I avoid discussing the characters and affairs of my neighbors; and never, by word or look, sanction it on the part of others? Rather do I take the part of the absent, and instead of exposing their faults, endeavor to speak, if not a good, at least a kind word for them?

BE PATIENT.

Be patient with your friends. They are neither omniscient nor omnipotent. They cannot see your heart, and may misunderstand you. They do not know what is best for you, and may select what is worst. Their arms are short, and they may not be able to reach what you ask. What if also they lack purity of purpose and tenacity of affection; do not you also lack these graces? Patience is your refuge. Endure, and in enduring conquer them, and if not them, then at least yourself. Above all be patient with your beloved. Love is the best thing on the earth, but it is to be handled tenderly, and impatience is a curse that kills it.

Be patient with your pains and evils. We know it is easy to say and hard to do. But, dear child, you must be patient. These things are killed by enduring them, and made strong to bite and sting by fasting them with your tears and tears. There is no pain or cure that can last long. None of them shall enter the city of God. A little while, and you shall leave behind you the whole troop of howling troubles, and forget in your first sweet hour of rest that such things were on earth. *M. Scott.*

The Brethren at Work.

LANARK, ILL.

OCTOBER 21, 1876.

The Brethren at Work, will be sent post-paid to any address in the United States or Canada, for \$1.25 per annum. Those sending eight names and \$10.00, will receive an extra copy free of charge. For all over this number the agent will be allowed 15 cents for each copy sent, which amount can be deducted from the money, before sending it to us.

Many churches, districts, and Registered Letter-boxes, have at our risk. They should be made payable to J. H. Moore.

Subscriptions, communications, should be addressed to J. H. MOORE, Lanark, Carroll Co., Ill.

Those who had subscribed for *The Brethren's Messenger*, will please remember, that they will receive *The Brethren at Work* to the close of their subscription.

We can still supply back numbers of *The Brethren at Work*. Those who have the first number, and wish their subscriptions to commence with No. 2, will please say so when sending in their subscriptions.

Brother Henry Martin and Edmund Farney are now preaching and laboring with the brethren in Richland county, Wis. It is hoped that much good may be done there, as we understand that there is much need of preaching in that part of the country.

We are mistaken in saying that Bro. J. W. Smith's address was changed to *Rich y Mo.* We should have said Newburg, Newton Co., Mo. Ritchey is his school teacher four miles off, but Newburg is his post office and place of residence. His correspondence will make a note of this.

Not long since, a man came a distance of twenty-five miles to the brethren in South West Mo. to be baptized. He lived in Cherokee Valley, Mo., where there are even members at the present time. When last heard from, a few days ago, Bro. Ritchey was with them laboring to build up the cause of Jesus there.

Those who have not been getting the *Messenger*, and are now receiving *The Brethren at Work* can rest perfectly easy about the price. Many brethren feeling doubtful that the paper is going to stand up firmly for the gospel as it is in Christendom, send in money to pay for it, prefer to be sent to this and that one whom they think will be benefited by reading it. In this way many who have not subscribed for the paper are receiving it regularly.

As and it that things move along in a more orderly manner in public meetings, and that those whose duty it is to officiate on each occasion may more fully and calmly discharge their duty to God and to the congregation; for, when the opening prayer of our meeting, when there are a number of converts present, there is a long time, a considerable delay, after having led in any one leads in prayer, and another to lead. Now in order to avoid this unpleasant delay we suggest a remedy, and that is, let it be generally understood that the one who opens meetings shall do so in a brief prayer. We are fully impressed with the rule we generally adopted at the opening exercises of our meetings, would be more obnoxious.

SET PRINCIPLES.

Let the world be full of people who are so set in their principles regarding right and wrong, they are turned to and fro by every wind of doctrine, have no settled points in the great work of Christianity. Everything is left either to the impression of the moment, or is at least settled by a very loose process of reasoning.

There is a third class. One principle is set, and it is right and wrong, embracing a whole set of principles, and then the world is full of people who are so set in their principles regarding right and wrong, they are turned to and fro by every wind of doctrine, have no settled points in the great work of Christianity. Everything is left either to the impression of the moment, or is at least settled by a very loose process of reasoning.

have a mind of their own, i. e. they must have their mind firmly settled and grounded upon certain principles known to be right. Until this is done, we need not expect to be freed from the multiplied sins, speculations, disorders and vanities of modern times.

Popular Christianity with all its boasted mental and moral attainments has very few cardinal principles founded upon the Bible and the practice of the primitive Christians. Their principles, so far as they pertain to the gospel, contain but few points, and these are subverted till they resemble the rudiments of the world far more than the religion of Jesus. The world as well as the church is too full of loose principles that have little or no stability about them; principles that were not first carefully compared with the gospel, before being adopted.

A brother walks into the carriage shop to purchase a vehicle for the use of himself and family. The gospel cardinal points of plainness, not being very firmly set in his mind, he makes a purchase that he may afterward regret, because he has violated some of the principles of gospel plainness. He had no set principles against the use of silver ornaments, nor was his mind fully settled against the fine trimming with which his new carriage is so profusely decorated. This all occurs from the want of *set principles* on the subject of true gospel plainness. Once knew an old brother who went to the carriage shop with the cardinal principle of plainness firmly set in his mind, ordered a carriage with the explicit understanding that it was not made plain, — without ornaments and display trimmings, he would not be under any obligations to take it. This was the result of set principles as a rule of action.

The want of set and well-established principles is frequently shown in the goods we purchase for wearing. Our minds are not sufficiently firmly set against fine apparel and costly array, and hence the forbidden material is purchased and consequently worn. The want of these set principles is what prevents us from being prompted to decorate our garments with ruffles and ornamented trimmings, thus leading gradually towards the vanities of the world. If their hearts were firmly settled against these superfluities, they would be much better prepared to resist all temptations thus presented. Paul's positive injunction against the use of pearls and gold as ornaments is not sufficiently grounded and firmly set in the minds of many of our people. They have not fully made up their minds to unconditionally reject and oppose these forbidden things. For this reason jewelry in the form of a ring or breast pin or some other ornament find their way to many, and are accepted without scarcely any reflection. All this is for the want of a set determination to stand up to gospel order.

Professing people are much given to the habit of using idle words, and also engaging in vain and worldly conversation. The opportunity presents itself, and they are not prepared to resist the temptation. For the simple reason, that they have not fully settled down upon any certain or definite principle regarding their conversation. Between Christianity and worldliness the line of distinction is not very clearly drawn in their mind, in short they have never fully determined to avoid the use of all conversation. The limits and boundaries of the Christian's conversation have never been a subject of very serious thought with many of them. We believe it to be the duty of every Christian man and woman to have their mind distinctly and firmly settled on this as well as all other gospel duties. The manner and course of our conversation should be the subject of much and serious thought, and we cannot expect to escape the multiplied evil resulting from vain and idle conversation, until we fully determine to resist it with all our might and power. We must have these set principles firmly settled and rooted in our mind.

FAITH ALONE.

In treating the subject, we shall not likely please all. True, we would like to, for it is our duty to please when it

will add to the happiness of our fellow-men, but if it cannot be done without sacrificing principle *we drink from the daisy*. To please men is to conform to their wishes. To please a drunkard, you must drink with him. If you do not, you have not pleased him. Any one not led by intoxicating drinks, can readily see the necessity of refusing to gratify the drunkard's wish. Precisely so in our treatment of the faith-alone theory. Some have become drunken with this tempting beverage so freely handed out, hence the necessity of letting the gospel rays shine into it.

We are referred to Watson, Lowery, Schmucker, and a number of others, to prove the faith-alone theory. Just as if these men were the authors of eternal salvation! Why not refer us to King Jesus' plan of salvation? He has given unto us the infallible rules of faith and practice, and that is enough. *Better rules cannot be made.* Other rules may be good, but those of King Jesus are better.

In his Guide to salvation, the Lord has set forth that, "being justified by faith, we have peace with God" (Rom. 5:1). Mark well, it reads "JUSTIFIED BY FAITH"—not by *faith alone*. At another place in the Lord's plan of salvation, we read that his children are "justified freely by his grace, through redemption." Give close attention, for it reads, "Justified freely by his grace," not his *grace alone*, for that would exclude justification by faith. Going a little further, we read that, "being now justified by his blood, we shall be saved from wrath through him." Don't be in a hurry with your reading, but note carefully, that Christ's book says, we "*being now justified by his blood*,"—not his *blood alone*—"*shall be saved from wrath through him*." Not by *blood alone*, for that would exclude grace and faith. Still passing on in the Perfect Law, we are able to read that, "ye (the children of God) are justified in the name of the Lord Jesus, and by the spirit of our God."

Here it is in plain words, JUSTIFIED IN THE NAME OF THE LORD JESUS, — not in the *name* of the Lord Jesus *alone*, but also "BY THE SPIRIT OF OUR GOD." Not "IN THE NAME," and "BY THE SPIRIT" alone, for that would exclude faith, grace, and the blood of King Jesus.

Still looking into the truth of our Lord and Master, we read, "that by *works* a man is justified, and not by *faith only*." Not by *works alone*; not by *faith alone*; not by *grace alone*; not by *blood alone*; — not in the name of the Lord Jesus alone; not by the spirit alone; — not by *works alone* but by *faith, grace, works, the blood of Christ, the name of Christ, and by the spirit* are we justified. Justified by the action of God,—justified by the work of Christ, and justified by performing the part assigned to us by our Lord and Master. Having now shown how completely the "word of truth" overthrows all the theories that are not rooted in the word of God, we lay the subject over until next week. E.

The Tract Association.

We hope ere long to announce that the *First Association* will soon be ready for regular operations in tract work. We will soon send to all donors the name of a number of brethren residing in Northern Ill., from which each donor will elect five names to constitute the Board of Managers. This Board will then appoint a Reading Committee and we will then be ready for business.

By referring to the first number of our paper the plan pertaining to the formation and working of the Association may be seen, and it will then be observed that nothing is to be published that will be detrimental to the plain teachings of the gospel as generally understood by the Brethren, hence all books, pamphlets and tracts must necessarily be examined by the Reading Committee before being published. This method will throw a safeguard around the institution and prevent false doctrine and erroneous principles from going before the church and world.

By the arrangement, reading matter can be sold a great deal cheaper than in any other way, and at the same time

there will also be plenty of pamphlet and tract for free distribution. Hitherto the Brethren have not been prepared to do book printing, and hence were compelled to have such work done at other offices. But we now have a press suitable for doing all kinds of book and pamphlet work, and will soon add the necessary bindery tools; and will then be fully prepared to print any thing that may be needed in successfully carrying on the work begun by the Tract Association. We hope soon to be able to announce some favorable actions looking to the support and success of the present movement which is now being worked up.

Perhaps it is scarcely necessary to remark that the Tract work, as a business in the Brotherhood originated with us, and that we were the first to take hold of it, and after much hard labor have now succeeded in bringing it up to its present point of success. However, we have not been alone in this good work. From the beginning to the present time we have had the liberal patronage of the reading part of the general Brotherhood, and have been much aided by their help and advice.

Things now, however, are assuming a quite different and much better shape—a shape that thousands of members have been desiring for years, though never could get it accomplished—i. e. a tract institution and a good Publishing House sending forth good sound literature defending the faith and practice of the Brethren. In support of this enterprise we get encouraging news from many parts of the Brotherhood, and many promises of support and encouragement generally. We believe the enterprise will be a success without question, as it is the only thing of the kind now in the Brotherhood, and can be conducted upon a plan that will prove itself quite economical in every respect. Therefore we hope to see our brethren and sisters in every part of the land take hold of the work and help push it forward to its full success, that the distinctive principles of the Brethren's faith and practice may be able and clearly defended, and sent abroad over this broad land. Let us hear from you, and in connection with such donations as may be offered, do not fail to send us your thoughts or encouragements relating to the institution that we are now engaged in working up.

Church Libraries.

So far much good has attended the proper use of pamphlets and tracts, defending the doctrine and practice of the Brethren. Hitherto churches have generally made their own selection, and occasionally left the selection to us. But as there are many congregations that wish to use the Brethren's literature in their community, in connection with preaching in spreading the truth, it has been suggested to us that we make up church libraries of different pamphlets and tracts, to be had at various prices from which churches and members could make a selection. We have now completed with this hope, and put up these libraries in 10, and at very low rates, so that even the poorest churches will be able to purchase and use them.

The best method for using these pamphlets, that we have heard of, is by the following. Let each church that purchases some of these libraries appoint a brother to attend to it. It will then be the duty of that Bro. to hand these pamphlets and tract out to outsiders at meeting, requesting them to carefully read and return them by the next meeting. The librarian will then take up the pamphlets which he gave out at the meeting before, and change them, by giving to each one who returns his pamphlet another which he has not read, and soon till all have had an opportunity of reading each tract. The work may then be carried on at some other point in the same way.

Even individual members living in small churches where there is not much preaching, could do well by purchasing one of the small libraries, and using it after the same manner. Those who wish to add books to the Library they order can do so at very low rates, as given in connection with the price of the different libraries.

Library No. 1. Price, \$3.00.

Contains 23 pamphlets and tracts.

- 1 Trine Immersion Traced to the Apostles.
- 4 Perfect Plan of Salvation.
- 4 Evangelical Obedience.
- 4 One Baptism.
- 4 One Faith.
- 7 Origin of Single Immersion.
- 6 Why I left the Baptist Church.

Library No. 2. Price, \$5.00.

Contains 68 pamphlets and tracts.

- 6 Trine Immersion traced to the Apostles.
- 6 Perfect Plan of Salvation.
- 6 Evangelical Obedience.
- 6 One Baptism.
- 6 One Faith.
- 18 Origin of Single Immersion.
- 20 Why I left the Baptist Church.

Library No. 3. Price, \$5.00.

Contains 78 pamphlets and tracts.

- 3 Trine Immersion Traced to the Apostles.
- 3 Perfect Plan of Salvation.
- 4 Evangelical Obedience.
- 5 One Baptism.
- 1 One Faith.
- 4 Christianity Utterly Incompatible with War.
- 10 Sabbatism.
- 17 Campbellism Weighed in the Balance and found Wanting.
- 20 Origin of Single Immersion.
- 8 Why I left the Baptist Church.

Library No. 4. Price, \$8.00.

Contains 100 pamphlets and tracts.

- 7 Trine Immersion Traced to the Apostles.
- 10 Perfect Plan of Salvation.
- 10 Evangelical Obedience.
- 15 One Baptism.
- 10 One Faith.
- 30 Origin of Single Immersion.
- 18 Why I left the Baptist Church.

Library No. 5. Price, \$12.00.

Contains 140 pamphlets and tracts.

- 10 Trine Immersion Traced to the Apostles.
- 15 Perfect Plan of Salvation.
- 10 Evangelical Obedience.
- 21 One Baptism.
- 11 One Faith.
- 8 Christianity Utterly Incompatible with War.
- 21 Sabbatism.
- 20 Why I left the Baptist Church.
- 16 Campbellism Weighed in the Balance and found Wanting.
- 18 Origin of Single Immersion.

Any of the following books can be added to either of the above Libraries, at the annexed price, on condition that *donations* are sent with the Libraries, but will not be added separately at those prices:

Miller's Defence of the Doctrine of the Brethren	\$1.40
Baker's Passover and Lord's Supper	.50
Edelman's Vital Piety	.30
Monow and Joel's Debate on the Sabbath	.40
Moore's Perfect Plan of Salvation	1.10
Moore's Evangelical Obedience	.30
Edelman's One Faith	.30

Private Library. Price, \$6.00.

Contains one copy each of the following works.

- Miller's Defence of the Doctrine of the Brethren.
- Baker's Passover and Lord's Supper.
- Edelman's Vital Piety.
- Monow and Joel's Debate on the Sabbath.
- Moore's Perfect Plan of Salvation.
- Moore's Evangelical Obedience.
- Moore's One Baptism.
- Edelman's One Faith.
- Strom's Christianity Utterly Incompatible with War.
- Edelman's Sabbatism.
- Moore's Campbellism Weighed and found Wanting.
- Quinn's Origin of Single Immersion.
- Strom's Why I left the Baptist Church.

On receipt of the given price any of the above Libraries will be sent post paid to any part of the United States or Canada. When ordering, put call for Library No. 1, 2, or whatever you may want. Give both your Post Office and Town, office, also county and state plainly written.

The Christian Religion, Its Claims.

BY R. H. BAKER.

NUMBER II.

There is more evidence proving the claims of the Christian religion. It is the only religion that meets the wants of man, and proves a blessing to our race. This evidence proves it is from God. To illustrate this truth, let us demonstrate by the laws of nature. Take the lamb turned on the green pastures:—it grows and thrives in delight; it skips over the hills enjoying all the beauties of nature, because they meet its wants; it is satisfied, it is full of happiness. But pen it in a cage, feed it on meat only, and all its happiness is gone, it dwindles away, suffers and dies, because its wants are not satisfied. We know the Creator made the green pastures to meet the wants and satisfy the nature of the lamb. And we know too the cage and meat are false, are contrary to its nature and to the laws of the Creator. As it is with the lamb so it is with all else, the birds of the air are in all the happiness of their nature while free in the element their Creator made to satisfy their wants. But take them away from the fountains which meet their wants, misery and death follows the violation of God's law. The same is true of man—give him that truth, that religion which meets the wants of his nature in soul, body and spirit, morally, mentally, spiritually and he rejoices in all the happiness his full development can give, because all his wants are supplied at the fountain his Creator has provided. But take away from man that which satisfies this moral and spiritual nature, give him only the superstition, delusion, the darkness of idolatry, they meet not the wants of our race, but leave man like the lamb shorn of its fountains or the lamb fed on meat, to live in pain and want and the without development in mind or spirit.

Then look at the Pagan religion, see if it meets the wants and gives happiness to our race. If it does not, we know it is not of God. Go to the river Nile, there see the Pagan mother come with her first-born and cast her innocent child into its roiling waves, to be eaten by the monsters of the deep. She does this because her religion teaches her to do so. Go to the shrine of Jugernaut, see her child cast before its wheels to die. This false religion takes the child from its home and its mother, with the noblest part of human nature—a "mother's love"—entwining around it. We know this religion is a falsehood, because it is contrary to the nature and wants of both the mother and the child. It is as contrary to the wants of man as the meat is to the lamb. It brings sorrow and grief to the heart of the mother, pain and death to her child with no hope or prospect of ever meeting beyond the river. In such a religion, love, mercy, humanity are all wrecked and sunk beneath the waves of superstition. It can no more meet the spiritual wants and develop man's moral and mental nature than meat can feed the lamb.

But not so with the Christian religion. Take that mother and her child over to all the blessedness of the Christian religion, a change from midnight darkness full moonlight comes over her. It kindles anew with spiritual life the love of a mother for her child, teaching her to labor for the good, for the welfare of her child in soul, body and spirit, and if her child be taken away by death, it comes to her with all the blessings of immortality, teaching her that the immortal part of her little child lives on in the spirit world. And the Christian religion comes with the doctrine of a resurrection, telling her in the glorious life of the Son of God, it had no need to live by the power of an angel's life. The evidence comes before her eyes. For God sent it in Christ to meet her want in mind and spirit, in him she sees the little children taken up and blessed, she sees the daughter of Jairus, the widows son, the maddening Lazarus, restored to life again. In him she sees the resurrection from the dead when the angel says, "He is not here, he is risen. There at the empty grave of a man slain on a cross is the evidence of a resurrection

for her child, and when she bids it farewell at the silent grave, she can look beyond the sorrows of earth, up to the spirit land in "a city which hath foundations, whose maker and builder is God;" see her loved one in the golden city there waiting her to come home to the house not made with hands. These sorrows of earth turn her own heart more to the spirit world and spirit life; with brightening glowing hope, she lives and labors in all that is righteous, good and holy. It sweetens her cup, purifies her soul in obeying the truth, while she lives and trusts and waits in Christ, until the appointed time of victory comes; then

"Jesus can make the dying bed,
Soft as downy pillows are;"

because the Christian religion is sent down from heaven to meet the wants of her soul, body and spirit; to give her happiness in spite of all the sorrows of death. We know it is the truth of God to her, it is the fountain which feeds the mind and spirit and gives happiness, though the body sinks down in death.

The Christian religion not only meets the wants of our race in sorrow and death, but in all the conditions and duties of life, it leads the Christian in the way, the high way to certain happiness and victory. It teaches the most perfect and certain rules of life to bring happiness and peace on earth, good will to men and glory to God in the highest. It teaches the duty of husbands and wives, parents and children, masters and servants, rulers and subjects, rich and poor, love to all, mercy and kindness to the whole race of man. These duties are all given in the life and teachings of the Son of God; and we know they meet the wants of society and bring the greatest happiness possible for man in this life. They are truths of God revealed to man, to save him from sin and prepare him for the enjoyment of the world to come.

The Christian religion comes to man with spiritual light and power. It brings its blessing to the mind, the heart, the spiritual nature of man to raise his desires and affections to a higher and nobler life, to develop and inspire his feelings, his heart, his intellect, his soul with the blessedness of a righteous, holy and spiritual life, devoted to the work of restoring a fallen race back again to God. This spiritual power of the Christian religion which reaches down to the higher, the spiritual nature of man, is the only fountain that can meet the wants of man, and give happiness living or dying.

All the wealth and honors of earth can never satisfy the want of the spirit when man comes to change worlds. Kings have tried them all; after conquering the world dead in sorrow and trouble, because it all could not satisfy the wants of the immortal part. But not so with the spiritual power of the Christian religion which brings him to the point, the heart, the feeling and life of man, it brings happiness and peace in spite of all the afflictions of earth. In the old, damp dungeon of Philippi, bound in the stocks, the happiness and peace of the soul burst forth in songs of praise. In poverty and want, the dying leper at the rich home, could feel the touch of angel hands, to carry him home to Abraham's bosom. So with the host of the righteous who have gone before, proving the power of the Christian religion to meet the want of man in thought and spirit.

Since we know these are the blessings of the Christian religion brought to our race, what are its claims upon us? All that is lasting, all that lives beyond the short span of life to be, and here it is in the work of redemption. All our labor, all we do in the cause of Christianity, being its reward in the spiritual life. As the talent improved it came up in our account. Well done, thou good and faithful servant. Its claim upon us is from its proportion to the blessing it gives. It brings all else into subordination, it gives the resurrection of body and life. We are not our own. "We are bought with a price," stewards and accountable for all we have and use. When we come to give account of our stewardship, all the joys and reward will come from the labor, the work, the time, the money we have spent in the cause of Christianity. Not a cup of cold water, not a

word of exhortation, not a sermon, not a song or prayer, not a dollar of our means, not a farthing of all our labor in the cause of our Master but what it brings a rich reward in the day of our account.

Some fearing ones may hesitate to do a little labor, or spend a little money or time or trouble, they fear it will be for no good. Oh my brother do not wait until you are certain your eyes see the good; only trust God a little to bring the good out of your labor or your gift, you will see the good when you settle with God your own account. We can not often tell the good that will come of our labor when we preach or exhort or pray, but as we are servants working for our Master, work on as though we could see the end of our labor. The vineyard is his, he will reckon with us in the evening. Then let us work while it is day for the night cometh when no man can work.

The widow's mite would bring a great reward while the miser's thousands would perish with him. When we look at the claims the Christian religion has upon us, how far they reach, how high they rise, how long they last, how great the reward, it should give us energy, zeal and love to lead us on to work, work, work for him who labored and suffered and died for us.

We are a little tedious but not done yet, we want to give you a true, a perfect definition of the Christian religion then we have said enough. Shall we give you the Westminster Confession with the church built upon it, and tell you that is a perfect definition of the Christian religion? We cannot. Shall we take you to Nuremberg or Augsburg and tell you either of these is a perfect definition? We cannot do that either. Shall we show you all the six hundred divisions in Christendom, and tell you that is a true definition of the Christian religion? We are not safe in doing that. Then where shall we go to get beyond all doubt a true and perfect definition? The way is plain as the sun at noonday and shining with superior brightness.

Let me take you back beyond all the work of human councils to Jesus and the inspired apostles, there show you a definition written by the finger of God, set you down where your eyes can see, your ears can hear, your heart can understand the definition given by the Holy Spirit. There Jesus the great center of the Christian religion, by precept and example gives you a living, dynamic definition. There is the faith, all you must believe, there is the practice, all the commands as God put them in his church the "pillar and ground of the truth." There is the spirit of love and meekness and oneness. There is the living example of God's holy men and God's Church with Jesus Christ the chief corner stone. In that example, that church, you can see the baptism in Jordan, the two being in the example of our Saviour, the supper and communion in the night, with all seated at the Lord's table. You can see the apostles, after taught the holy kiss, and the holy men practice it down at Ephesus. You can see plainness and humility taught, gold and pearl and costly array positively forbidden. You can see all that, and more than we can name here, put as it is given in the living working, saving power of the gospel, the primitive religion of Jesus.

Now dear reader, I am sure here is the true, the perfect definition of the Christian religion for God made it. If you will accept it without any change, if you will take it without cutting off any part of the faith and practice of that old gospel church, then you have God's definition in your own heart. But if you are going to leave out some part of the faith and practice, then it is not essential, or change it in any point to suit the time or time in which you live, then you leave a definition of your own making, and not of the Christian religion, for there is no time and perfect definition except the one God has given. And what are its claims upon us? The apostle tells us, when he says, "Confess and earnestly for the truth once delivered to the saints," the claim of the Christian religion, and that we keep every part of it. All the precepts, the example of the primitive Christian, who were led by the Holy Spirit, the example of our Saviour and his teaching be kept pure, holy, unchanged, a living system of faith and

practice, in spirit and power, and form, the same as when God gave it, that our lives, our faith, and practice and church be modeled by the Christian religion as it was made eighteen hundred years ago, until the God-given God-blessed oneness in mind and spirit and feelings and appearance, pervade all the children of God. As Jesus prayed that the disciples might all be one let us work for that noble, that heavenly purpose. Then brethren stop your contending, criticizing, fault-finding, dissenting with each other in our papers; write more to each other privately when you do not see alike; never engage in criticizing each other publicly until you have mutual understanding privately. Then brethren, let us not be found writing and speaking publicly against the decisions of our general brotherhood. Go to A. M. with your views, objections and complaints, but go not as great "I," but go to submit and be governed by the councils of your brethren, either at A. M. or in your church at home; go every where working for the cause of Christ, for the brotherhood, for that oneness among the kindred spirits in the family of God, which brings the joys of heaven down to earth, and gives brightness, glory and power to the CHRISTIAN BELIEVER.

BAPTISM

Into Each Name of the Trinity.

BY J. W. STEIN.

But some complain that

6. *It separates or divides the Godhead.* We do not. We only observe the distinction which the Son himself has revealed. There is a vast difference between *deifying* and *separating*. Because we distinguish between the root and trunk and branch of a tree, all of which though differing from one another, form one substance, and bestow upon each such attention and operation as each demands, do we therefore divide it? Or because we distinguish between the legislative, judicial and executive powers of our government, to each of which every interest of the government bears some special relation, do we therefore divide the government? or make three governments out of it? Surely not. But this would be no stranger than to accuse us of separating the Father, Son, and Holy Spirit who are *one* in the essence of a divine nature, because we believe and observe the distinction set forth in the text. But some have attempted to criticize by asking

7. *Which of the three actions introduced one into the divine family? or into Christ?*

If such cavillers will inform me which of the surrounding of John because his walls to fall, or by obedience to which of the seven disciples Jordan Naaman's leprosy was cleansed? or what stages in the development and progress of faith, repentance and obedience perfect these several graces? or what clause in my text constitutes the baptismal formula? or what power in the Trinity constitutes the Godhead? they will be in the possession of the mystery by which to solve the difficulty proposed in the query. But again it is objected

8. *That God's name is one (Zech. 14.*

9. The prophet evidently alluding to the triumphant tone of the redeemed multitude thus, in contrast with the present state of the world, which has among *Levi*, and even where Christ is known, he is called by different names. Hence he says, "In that day there shall be one Lord, Christ, and his name one." There are certain single generic names, however, as "I Am," "Lord," "Jehovah," "God," &c. And the Saviour commanded baptism to be performed in "the name of God, Father, Son, and Holy Spirit," or any other single generic appellation belonging to the one Divinity, the difficulty in the way of the single action would have been obviated, since the Father is both "I, God, and God," Ps. 2:7, 140:1; the Son is both "Lord" and "God," Ps. 9:6, John 1:1, Ps. 45:6, 1 Tim. 3:16, Heb. 1:8, P. 140:1, and the Holy Spirit both "Lord" and "God," Gen. 1:2, Acts 5:3, 1, 2 Cor. 3:17. But such is not the case. Therefore find

ing one generic term for all, we find the three distinct names, "Father," "Son," and "Holy Spirit" into each of which we are to be baptized. It may not be amiss just here to notice

9. *Some sentences proposed by single immersionists as analogies to our text to show that it means only one action.* I do this as a caution against accepting a sentence proposed to be analogous to it without first testing its analogy. Similar comparisons may sustain similar syntactical relations to different parts of speech, or different parts of sentences or whole propositions, but can in no case make different things convertible or interchangeable. Some have urged this text, "Many shall come from the East and West, and shall sit down with Abraham and Isaac and Jacob in the kingdom of heaven" (Matt. 8:11). They say, according to our interpretation of the commission, that they would have to come from the East, and then go and come from the West, and sit down with Abraham, and then sit down again with Isaac and then with Jacob. But the text proves partly too much for them and partly too little. 1st. Those that come from the East will not be the same that will come from the West,—hence there is more than one action.—2nd. It don't require but one action to sit down with any number of persons in company. "Sit down," is *intransitive* and can have no object, while "baptizing" is *transitive* and has an object. If they will substitute a transitive verb with an object for "sit down," they can make it a little more like the commission. Thus "they shall come from the East and West and shall *shake hands* with Abraham and Isaac and Jacob. How many actions would that require? Again, they have urged the following as a parallel text, "He shall come in his own glory and in his Father's, and of the holy angels" (Luke 9:26). They think according to our views, that he will have to come in his own glory, and come again in his Father's glory, and come a third time in the glory of the holy angels.—But the passages are by no means parallel, "come," unlike "baptizing," is *intransitive* and has no object. Our text teaches baptism *into* "into the name" &c., but Christ will come *into* "in" the three glories, in all of which he will be before he starts. "Into" denotes a relation of action, as "John went into the house." "In" denotes a relation of being, as "John is in the house." This passage then no more expresses three actions than if I should say, "The governor came to town dressed in black, and purple and fine linen;" but as the latter expression indicates several past actions, by which the governor got into the black and purple and linen, so Christ, who was from all eternity in his Father's glory, had to get into the glory of the holy angels after their creation, which redemption does a single action in baptism to good hope. But again, "Then spake Jesus to the multitude and to the disciples" (Matt. 23:1). The and similar passages are offered as analogous to our text, in favor of the single action. But the verb "spoke" here, unlike baptizing has no object, but, for the sake of argument go out that the texts are analogous, and that this requires *only one* discom. What has the single action gained? Is it to discount the result of a single effort, or of continued and repeated efforts? "I if one speak?" or one speaking? The fact is that Christ had bestowed his words of persons and in the course of his journey, addressed himself *distinctly* to each class. To the disciples *alone* he said, "Be not ye called Rabbis, for on ye is no manner, even Christ, and all ye are brethren. And call no man your father upon the earth, for one is your Father which is in heaven. Neither be ye called masters, &c." (Matt. 23:8-12). But he spoke exclusively to others in the latter part of his discourse and pointed them out to him, as he had previously said upon their character and conduct, "Woe unto you Scribes and Pharisees, hypocrites, &c." (Matt. 23:13-33). (P. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, 32, 33, 34, 35, 36, 37, 38, 39, 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100, 101, 102, 103, 104, 105, 106, 107, 108, 109, 110, 111, 112, 113, 114, 115, 116, 117, 118, 119, 120, 121, 122, 123, 124, 125, 126, 127, 128, 129, 130, 131, 132, 133, 134, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144, 145, 146, 147, 148, 149, 150, 151, 152, 153, 154, 155, 156, 157, 158, 159, 160, 161, 162, 163, 164, 165, 166, 167, 168, 169, 170, 171, 172, 173, 174, 175, 176, 177, 178, 179, 180, 181, 182, 183, 184, 185, 186, 187, 188, 189, 190, 191, 192, 193, 194, 195, 196, 197, 198, 199, 200, 201, 202, 203, 204, 205, 206, 207, 208, 209, 210, 211, 212, 213, 214, 215, 216, 217, 218, 219, 220, 221, 222, 223, 224, 225, 226, 227, 228, 229, 230, 231, 232, 233, 234, 235, 236, 237, 238, 239, 240, 241, 242, 243, 244, 245, 246, 247, 248, 249, 250, 251, 252, 253, 254, 255, 256, 257, 258, 259, 260, 261, 262, 263, 264, 265, 266, 267, 268, 269, 270, 271, 272, 273, 274, 275, 276, 277, 278, 279, 280, 281, 282, 283, 284, 285, 286, 287, 288, 289, 290, 291, 292, 293, 294, 295, 296, 297, 298, 299, 300, 301, 302, 303, 304, 305, 306, 307, 308, 309, 310, 311, 312, 313, 314, 315, 316, 317, 318, 319, 320, 321, 322, 323, 324, 325, 326, 327, 328, 329, 330, 331, 332, 333, 334, 335, 336, 337, 338, 339, 340, 341, 342, 343, 344, 345, 346, 347, 348, 349, 350, 351, 352, 353, 354, 355, 356, 357, 358, 359, 360, 361, 362, 363, 364, 365, 366, 367, 368, 369, 370, 371, 372, 373, 374, 375, 376, 377, 378, 379, 380, 381, 382, 383, 384, 385, 386, 387, 388, 389, 390, 391, 392, 393, 394, 395, 396, 397, 398, 399, 400, 401, 402, 403, 404, 405, 406, 407, 408, 409, 410, 411, 412, 413, 414, 415, 416, 417, 418, 419, 420, 421, 422, 423, 424, 425, 426, 427, 428, 429, 430, 431, 432, 433, 434, 435, 436, 437, 438, 439, 440, 441, 442, 443, 444, 445, 446, 447, 448, 449, 450, 451, 452, 453, 454, 455, 456, 457, 458, 459, 460, 461, 462, 463, 464, 465, 466, 467, 468, 469, 470, 471, 472, 473, 474, 475, 476, 477, 478, 479, 480, 481, 482, 483, 484, 485, 486, 487, 488, 489, 490, 491, 492, 493, 494, 495, 496, 497, 498, 499, 500, 501, 502, 503, 504, 505, 506, 507, 508, 509, 510, 511, 512, 513, 514, 515, 516, 517, 518, 519, 520, 521, 522, 523, 524, 525, 526, 527, 528, 529, 530, 531, 532, 533, 534, 535, 536, 537, 538, 539, 540, 541, 542, 543, 544, 545, 546, 547, 548, 549, 550, 551, 552, 553, 554, 555, 556, 557, 558, 559, 560, 561, 562, 563, 564, 565, 566, 567, 568, 569, 570, 571, 572, 573, 574, 575, 576, 577, 578, 579, 580, 581, 582, 583, 584, 585, 586, 587, 588, 589, 590, 591, 592, 593, 594, 595, 596, 597, 598, 599, 600, 601, 602, 603, 604, 605, 606, 607, 608, 609, 610, 611, 612, 613, 614, 615, 616, 617, 618, 619, 620, 621, 622, 623, 624, 625, 626, 627, 628, 629, 630, 631, 632, 633, 634, 635, 636, 637, 638, 639, 640, 641, 642, 643, 644, 645, 646, 647, 648, 649, 650, 651, 652, 653, 654, 655, 656, 657, 658, 659, 660, 661, 662, 663, 664, 665, 666, 667, 668, 669, 670, 671, 672, 673, 674, 675, 676, 677, 678, 679, 680, 681, 682, 683, 684, 685, 686, 687, 688, 689, 690, 691, 692, 693, 694, 695, 696, 697, 698, 699, 700, 701, 702, 703, 704, 705, 706, 707, 708, 709, 710, 711, 712, 713, 714, 715, 716, 717, 718, 719, 720, 721, 722, 723, 724, 725, 726, 727, 728, 729, 730, 731, 732, 733, 734, 735, 736, 737, 738, 739, 740, 741, 742, 743, 744, 745, 746, 747, 748, 749, 750, 751, 752, 753, 754, 755, 756, 757, 758, 759, 760, 761, 762, 763, 764, 765, 766, 767, 768, 769, 770, 771, 772, 773, 774, 775, 776, 777, 778, 779, 780, 781, 782, 783, 784, 785, 786, 787, 788, 789, 790, 791, 792, 793, 794, 795, 796, 797, 798, 799, 800, 801, 802, 803, 804, 805, 806, 807, 808, 809, 810, 811, 812, 813, 814, 815, 816, 817, 818, 819, 820, 821, 822, 823, 824, 825, 826, 827, 828, 829, 830, 831, 832, 833, 834, 835, 836, 837, 838, 839, 840, 841, 842, 843, 844, 845, 846, 847, 848, 849, 850, 851, 852, 853, 854, 855, 856, 857, 858, 859, 860, 861, 862, 863, 864, 865, 866, 867, 868, 869, 870, 871, 872, 873, 874, 875, 876, 877, 878, 879, 880, 881, 882, 883, 884, 885, 886, 887, 888, 889, 890, 891, 892, 893, 894, 895, 896, 897, 898, 899, 900, 901, 902, 903, 904, 905, 906, 907, 908, 909, 910, 911, 912, 913, 914, 915, 916, 917, 918, 919, 920, 921, 922, 923, 924, 925, 926, 927, 928, 929, 930, 931, 932, 933, 934, 935, 936, 937, 938, 939, 940, 941, 942, 943, 944, 945, 946, 947, 948, 949, 950, 951, 952, 953, 954, 955, 956, 957, 958, 959, 960, 961, 962, 963, 964, 965, 966, 967, 968, 969, 970, 971, 972, 973, 974, 975, 976, 977, 978, 979, 980, 981, 982, 983, 984, 985, 986, 987, 988, 989, 990, 991, 992, 993, 994, 995, 996, 997, 998, 999, 1000.

The Wall Of Fire.

To drive Napoleon from the throne,
Where battles fought and won;
Alas! how many lives were lost,
And how much evil done!

Troops from Russia marched to France,
And their wild Cossack band,
Dealing destruction far and wide,
Spread terror o'er the land.

Reside a gently flowing stream
A German village lay,
Where men and women were at work,
And little ones at play.

Peas and the Cossack band was near
As numerous as bees;
Then all the men their weapons sought,
To kill their enemies.

The precepts of the Prince of Peace
They did not read night;
But, "Love your enemies," He said—
"My servants do not fight."

A cottage near the village stood,
Not then a hay-rack higher,
Where Wilhelm and his grandmothers
Were sowing by the fire.

"Oh, if the Cossacks come this way,
Grandmother," said the boy,
"I am afraid they'll kill and burn,
And everything destroy."

"Hush, dear father, we're alive,
It would not then be thus
If we could not for the Cossacks' sake,
But he would fight for us."

Only son a little boy,
And you are old and weak,
They'll burn our cottage to the ground
Where can we shelter seek?

"My child," the aged grandmother said,
"Think not of sword or gun,
Thy father's heart was full of peace,
And love to every one."

"And I would be as brave as he,
To fight for him or thee,
He knew his Saviour when on earth,
Forbade all war and strife."

"In God we must put our trust,
Be not so frightened yet,
I'm only one that trusts in Him,
He never will forget."

"But now my son, a chapter read,
Thou seek to pass night;
That God will our protection be,
And care for us to-night."

He took the Bible, and read
The second Zechariah,
"I saw the Lord around about,
Will be a wall of fire."

Grandmother, "cursed the little boy,
What is this all about?
Well, read a wall of fire become,
To keep the Cossacks out."

"Perhaps not so," the dame replied,
"But either night or day,
He will protect his trusting ones,
In his own gracious way."

"If he be pleased by his to save,
By his it will be done,
But God may save some other way,
Undisturbed by any one."

The good old woman and her son
Slept calmly all the night,
Although she thought it must be day,
Although it was not light.

She awoke when Wilhelm awoke,
And to the window ran,
Heard not it, and saw that they
Were buried in the snow.

A storm had lasted many hours,
And here the north wind blew,
And drifted high the pure white snow,
Over roof and chimney too.

But Wilhelm's spirit died, and cried
He could not see the day,
And feared they never would escape
From snow so thick and high.

Be patient, son, his grandmother said,
We have a horn of wool,
And for a day or two, or more,
We'll hold out stout and bold.

Now, when midnight night was gone,
To the snow-laden wither
They pushed the snow, until the sun
Came shining in the room.

Then to the village near at hand
Came joyfully they went,
But not a neighbor could they see,
And I wonder what it meant?

A neighbor wounded near they found,
He called the name of God,
"If I could only see a soul,
I could not die in God."

And a child, a boy, a girl, a man,
A woman, a child, a man,
A woman, a child, a man, a man,
A woman, a child, a man, a man,

One by one they found,
Told who could not be angry,
Were lying on the ground.

Thus Wilhelm and his grandmother heard
And greatly they deplored,
That all their neighbors had been slain,
While trusting on the sword.

They felt that that did unto them
He gave them to be low,
And it be sent to a Wall of Fire,
He did a Wall of Snow.

SHUN THE EVIL.

For the leaders of this people cause them to err; and they that are led by them are destroyed. Isa. 3: 16. Set thee up way-marks, and make thee high heaps; set thy heart toward the high way, even the way which thou wentest: turn again, O virgin of Israel, turn again to these thy cities. Jer. 31: 21. Thy fierce wrath hath over me; thy arrows have cut me off. They came round about me like water; they compassed me about together. I and my friend had thou put far from me, and mine acquaintance into darkness. Psalm 88: 16, 18. When I say, thy bed shall comfort me, my couch shall ease my complaint; then thou scarest me with dreams, and thouflest me through visions; so that my soul chooseth strangling and death rather than my life. I loath it; would not live alway. Let me alone for my days are vanity. Job 7: 13, 16. The darkest hour is always before day; the last temptation is always the hardest.

Of the fearful trials, temptations, that the followers of Jesus met with to lead him off his way. But the Lord told Job that he would be with him in six troubles and in seven I will not leave thee nor forsake thee. O how good and kind the Lord is to his children! They should always obey him. But it appears, they must be tried or tempted in some shape to see whether they will prove faithful to the end, (the Saviour was not exempt, why should we be?) But we must not choose to us a seemingly better way like Christian did. You see just as soon as he got into "by-path meadow," he was on forbidden ground and had to suffer the penalty, because they were now under the jurisdiction of Giant Despair, and had to suffer most cruelly, so much so that Christian was ready to despair of his life, and apparently would have done it, had not Hopeful been with him. Well by a desperate struggle they got out of that difficulty. So will Christ help us if we are only dependent upon him as we should be and keep sound in the faith; and under his jurisdiction we should erect a pillar and engrave on the side thereof, this sentence: "Over this stile is the way to Doubting Castle, which is kept by Giant Despair, who despiseth the King of the Celestial Country, and seeks to destroy his holy pilgrims." Oh let us all take more notice of this sentence, and shun that awful place.

"I am the door," by me if any man enter in, he shall be saved, and go in and out, and find pasture. The thief cannot get in but for to steal, and to destroy. I am the door, that they might have life, and that they might have it more abundantly. I am the good shepherd, the good shepherd giveth his life for the sheep. John 10: 9, 11. Is this the way to the Celestial City? You are past your way. How far is it thither? To clear for any but those that get thither, is the way safe or dangerous? Safe enough for those who want to be saved, but the transgressors shall fall thereon. Ephraim shall say, What have I to do with idols? I have heard him, and observed him; I am like a green fir tree. From me it shall stand. When I sing, and he shall understand these things? prudent and he shall know them? for the ways of the Lord are right, and the just shall walk therein. Job 11: 8, 9. Now when Christian and Hopeful, and the shepherds, having been acquainted with each other, the shepherds then let go, and how these pilgrims, some a year, some two, had concluded to do it, they led them to the hall called the "Hall of the Living," which was very steep on the further side, and had them look down to the bottom of the hall, and saw several men dashed to pieces by a fall that they got from the

top. Then said Christian, What meaneth this? The shepherds answered, "Have you not heard of them that were made to err, by hearkening to Hymenius and Philebus, as concerning the faith of the resurrection of the body?" They answered, "Yes." "Then," said the shepherds, "those that you see lying dashed to pieces at the bottom of this mountain are they; and they continue to this day undid, as you see, for an example to others to take heed how they clamber too high, or how they come too near this mountain."

Then I saw that they had them to the top of another mountain, and the name of that is Caution, and had them look afar off; which, when they did, they perceived that the men were blind, because they stumbled sometimes among the tombs, and because they could not get out from among them. Then said Christian, "What means this?" The shepherds answered, "Did you not see a little below these mountains a stile, that led into a meadow, on the left hand of this way?" They answered, "Yes." "Then," said the shepherds, "from that stile there goes a path that leads directly to Doubting Castle, which is kept by Giant Despair, and pointing to them among the tombs, they came once on a pilgrimage, as you do now, even till they came to that same stile; and because the right way was rough in that place, they chose to go out of it into that meadow, and they were taken by Giant Despair, and cast into Doubting Castle; where after they had been a while kept in the dungeon, he at last did put out their eyes, and led them among those tombs, where he left them to wander to this very day, that the saying of the wise men might be fulfilled, 'He that wanders out of the way of understanding, shall remain in the congregation of the dead.' Then Christian and Hopeful looked upon one another, with tears gushing out, but said nothing to the shepherds. It is joy to the just to do judgment, but destruction shall be to the workers of iniquity. The man that wanders out of the way of understanding shall remain in the congregation of the dead. He that loveth pleasure shall be a poor man: he that loveth wine and oil shall not be rich."

Now let those that pretend to follow Christ, take heed to where they go, set, or stand, and especially where there is spurious doctrine preached. Brethren and sisters, keep away from such places, before you get your eyes put out, and stumble at everything. What is a man or woman fit for when his or her eyes are put out, and make two objects out of one thing. Let those answer the question: Yours in gospel love and affection, ANDREW SMITH.

Tipton, Iowa.

Danish Correspondence.

ASSERS, Sept. 21st, 1876.

DEAR BRETHREN.—Grace to you all. Your prayers and ours in behalf of brother Hansen have been heard. The government kindly heard him, when he presented himself, and so arranged that hereafter he is free from military duty. Praise the Lord! He works and none can hinder.

Two men's souls will not go into the army this year. One has fled to Norway, and makes no profession of religion, but is brother Hansen's friend, and we hope to gain him. The other one is a Quaker.

My wife and children sleep peacefully tonight while I must use the time to write. Mary improves a little, but the best exercise is too much for her weak frame.

I expect our sisters and brother Hansen here in ten or twelve days. Hope to get out of the sisters to stay with Mary. We trust that our first meeting will be a blessing to us all. After their arrival, we will open for meeting every evening for a week or longer. May it only result in good.

Many thank well of us, and had upon us a plan, and how it people, explain that they cannot understand.

My instruction to take hold of any kind of work has been literally fulfilled the past two weeks, for I have been doing housework of all kinds. This the

whole town can testify to. But brethren that alone does not convert sinners, hence we deem it proper to get help in the house and go forth and preach the gospel. It is true, as some state, that we suffer, and that far more than we will ever tell any one, but we do it gladly for Jesus. We are content with peasants black bread and plain living at home; and we are satisfied with whatever we can get abroad.

We have given ourselves to the cause, and we will take care that in the eyes of our Father we shall not spend one cent unnecessarily. Oh brethren and sisters, you whom we first met at Hickory Grove, and you whom we left at New York, let us all try to be faithful and meet in heaven with all others who shall likewise gain the victory. HERR.

From Tennessee.

OAKLAND CHURCH, Mount Co., Tenn.

DEAR BRETHREN.—With your consent, I will give a sketch of this missionary field, for such, in fact, it is. We are on the South-western border of the Brotherhood striving to hold forth a free and unadulterated gospel. Six years ago there was not an organized church within sixty miles of this place, and scarcely a brother within fifty miles. At that time this church was organized, numbering eight members, and soon after we began the building of a church thirty-five by forty feet, well lighted, ceiled and seated; all of which was done when the entire assets of all the members amounted to less than one-fourth of what is possessed by a "well to do" brother in the North. We received some help from brethren at a distance, but the main burden remained on us.

We felt very happy when we had a place where to worship, which we could call our own and where could enjoy each others society. Others came from without to enjoy our happiness with us, and all seemed bright before us, but Satan envied us, and raised up foes without and trouble within, and we had to have our days of sorrow and humiliation of which our Saviour himself did not escape. But our general progress has been steadily onward. The doctrine of the Brethren is well grounded among the people here.

Last Saturday, Sept. 30th, we had our Love-feast, when several precious souls were added to the church. Brethren Abram Molsbee, and Jno. Collins labored very effectively among us during that time, and deep impressions were made upon the people. Many were almost persuaded, and shed bitter tears. We pray that God may bless the work as well as the instruments by which it was done. S. Z. SHARP.

GLEANINGS.

One young sister was baptized in the Shannon church last Sunday. Many others are said to be almost persuaded to come.

Mr. James Redpath, of Boston, is putting on foot a plan which if perfected will likely accomplish a great deal of good. He hopes to secure from the government a large reservation in some of the north-western territories, and there colonize the colored people of the South. Mr. Redpath is said to be a man of large experience in colonizing, and many look forward to his enterprise with much eagerness.

Bro. C. C. Root, of Mirabe, Mo., says—

Dear Brethren.—Although I received no prospectus and sample sheet of your noble paper, yet have I heard and seen enough of it to bid it "God speed." I thank the Lord for the institution of the Gospel Tract Association among the Brethren. How would it be to them, if we in our travels would deliver lectures upon the prosperity and importance, and great necessity of such an institution and its patronage?

It is reported that T. DeWitt Talbot has retired from the *Christian at Home*. This will be quite a disappointment to those who have subscribed for the former paper in order to get Talbot's writings.

Before the 9th of March, 1873, it was not lawful in England for the common people to read the Bible in the English language. On that day the British Parliament passed an act declaring "that it shall be lawful to read the Bible and Testament in the mother tongue." Although it is lawful in this country for everybody to read the Bible, a great many people seem to keep their Bibles only to look at, or else for the sake of respectability.

An earthquake shock was felt generally throughout Southern Illinois and Indiana and Northern Kentucky on the morning of the 25th of Sept.

In the city Damascus and its suburbs 12,000 persons, chiefly Mohammedans, have been swept away by the cholera during the last three months.

Queen Victoria of England has occupied the throne for thirty-nine years, a longer period than any other ruler now living. She is now quite old, nevertheless able to fill her position with activity.

ABOUT ORDER.

Put things right back in their place when done with. Never leave them all about helter skelter, topsy-turvy, never. When you use any article, hoe, shovel, rake, pitchfork, ax, hammer, tongs, hoes or shoes, books, slates, pencils, writing apparatus, pins, thumbtacks, pin cushions, needles, work-baskets, kitchen furniture, every article of housewifery or husbandry, no matter what it is, the very moment you have done using it, return it to its proper place. Be sure to have a special place for everything, and everything in its place. Order, order, perfect order, is the watchword, heaven's first law. How much precious time is saved aside from vexation by observing order, systematic regularity? And little folks should begin early to preserve order. These loose, slipshod, slatternly habits are formed in childhood, and habits once formed are apt to cling for life.

Young friends begin early to keep things in their proper places: study neatness, order, sobriety; in everything be just, honest, pure, lowly, and you will have a good report. Order is very important in bee-keeping.—*Schedel*.

CHEERFULNESS.—There is no greater everyday virtue than cheerfulness. This quality in man among men is like sunshine to the day, or gentle renewing moisture to parched herbs. The light of a cheerful face diffuses itself, and communicates the happy spirit that inspires it. The coarsest temper must sweeten in the atmosphere of continuous good humor.—B. cheerful always.

MONEY LIST will appear next number.

The Brethren at Work.

A RELIGIOUS WEEKLY.

EDITED AND PUBLISHED BY
J. H. MOORE, J. T. MOYER, M. M. LESHMAN;
ASSISTED BY
R. H. MILLER, J. W. STERN, DANIEL VANHORN, D. B. MENDON, and MATTIE A. LEWIS.

The Brethren at Work, is an uncompromising advocate of Primitive Christianity and its ancient principles.

It recognizes the New Testament as the only infallible rule of faith and practice.

It maintains that faith, repentance and Baptism are the only means of salvation.

That True Liberty consists in dropping the caste and three times a year to read the Christian Epistle.

That the Washington night in John 13, is a divine command to be observed in the church.

That the Lord's Supper is a full meal, and, in connection with the Communion, should be observed on the evening or after the close of the day.

That the Salvation of the Holy Kites, or Kites of Charity is binding upon the followers of Christ.

That War and Retaliation are contrary to the spirit and teaching of the Bible, and the principles of the Gospel.

That a Non-Compliance with the world's dress, and its daily work, and conversation necessary to true holiness and Christian purity.

That a close study of the Scriptures is duty, and that the Bible should be read in the name of the Lord.

That the Church is a symbol of all that Christ and the Apostles have expounded upon, and that the Church is the only true and lawful church of modern Christianity, to point out and ground that all other churches are infallible, able to give per annum, \$1.00. Address:

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"Behold I bring you glad Tidings of great Joy, which shall be unto all People."—LUKE 2, 10.

No. 6.

group on NSLH -- New York, New
Hawkeye to do. It's a perfect fit. It's
through, twenty years ago, he's
again. Make copy of the old
thing, and you will do.

BAPTISM

Into Each Name of the Trinity.

BY J. W. STEIN.

SO then wherever different classes of people, or individuals of different rank and office, as Moses and Aaron (Num. 4: 1), are collectively addressed in one discourse respecting their several peculiar classes, characters or duties, such discourses always involve not one but several actions and hence favor a plurality of actions in baptism.

Again the following passage has been urged as analogous: "To the acknowledgment of the mystery of God, and of the Father, and of Christ" (Col. 2: 2). Here they maintain that our interpretation of our text would give three mysteries and three acknowledgments. This however is not a parallel text, it has no subject, predicate, nor direct action, and whether God has one or many mysteries pertaining to the one divinity, or one, or more, in each power of the divinity, I do not know. One thing I do know, "The mystery of God, and of the Father, and of Christ" involves *mysteria* to me. There are distinctive peculiarities about the divine nature, which baffle all my efforts to comprehend. Hence, to me, every attribute and perfection of the divine intelligence is a mystery, and could I acknowledge all by their distinctive names, it would involve acknowledgments of mysteries in mysteries. If any one can find a parallel to the single action in baptism here I am willing they should have it. Another passage is sometimes brought forth: "I pray God that your whole spirit, soul, and body be preserved blameless, unto the coming of our Lord Jesus Christ" (1 Thess. 5: 23). This is not at all analogous to our text. "Spirit, soul and body," is the compound subject to the *passive* predicate—"be preserved." How unlike action performed into three distinct names. There is yet one more passage to which I must refer: "Ye also shall continue in the Son and in the Father" (1 John 2: 24). We have already noticed an example of this kind, but as it is urged specially by single immersionists it deserves a passing notice. Our opponents maintain that at the two individual elements, "in the Son," and "in the Father" cannot effect the verb "continue" as to express two actions, that the adverbial elements, "in the name of the Father," and "of the Son" and of the Holy Spirit," cannot so modify "baptizing" as to convey three actions. If "shall continue" was active and transitive like "baptizing" and "in" could denote a relation of action like "into" (eis), the argument would be sound. But alas for them "in" only denotes being, and "shall continue" *transitive* or, "will abide" is neither active nor transitive. This merely refers them to their being "in the Son and in the Father" as the fathers were "in the cloud, and in the sea" when "baptized unto Moses," and as Christ will be "in" the three glories when he comes into the world. The fact that christians may *abide* or *continue* "in the Son and in the Father," no more proves that they were baptized into each of them by one action, than a man's continuing in two distinct relations, which he sustains to one individual, as cousin and husband, proves that one act introduced him into both. I have only one more case urged as a parallel to our text to notice, and I will be done with these examples. A friend of mine, once opposing my views on this subject, supposed a firm consisting of John and Henry and William Brown, to have a business agent to sell a house for them, and all three wishing to be responsible for the deed, say to him, "Go, sell that house in the name of John Brown, and of Henry Brown, and of William Brown." "Now," he asked, "does he sell it three times, or once?" This if I remember was his Gibditar. I answered "once." But in the first place this sentence added, is not like the commission. It is "in (en) the name" and not "into" (eis). "In" and "into" are not synonymous or equivalent, and "no genuine non-dictionary in the civilized world," as Mr. Campbell would have it, can make them so. Again "name" is idiomatic. "Calling on the name of the

Lord" (1 Kings 18: 24, 2 Kings 5: 11, Ps. 116: 4, 13, 16, Is. 11: 4, Acts 22: 18), is the same as "calling upon the Lord" (1 Kings 18: 36, 37). So that in baptism we are symbolically put *into the Father, and into the Son, and into the Holy Spirit*. Now if the agent could sell the house *into* the Messrs. Browns or *into* each one of their names, the case would be analogous. But this he cannot do. He is authorized by them to sell it to another party. Yet for the argument, suppose the constructions to be parallel. Let it be further remembered that no legal sale is complete without the payment of the purchase money on one hand and the giving of a deed of conveyance on the other. A man may bargain a sale and you may force him by law to complete it. Again the law may fail to discern an act or design of fraud in every case, but God will not. The correctness of this position I am willing to submit to the best legal judicaries in the country, notwithstanding there is a tribunal of moral rectitude higher than they. Now then let us try the case.—Here is an agent who, by virtue of a power of attorney from the three Messrs. Browns, proposes to sell me a house for so much. I hold the purchase money in my hand. He has the *one* deed of conveyance to sign and deliver, before it is consummated. Now it will not do for him simply to tell me "I make you a deed in the name of John Brown." But he must actually sign John Brown's name or a legal substitute for it. Then he has performed *one* action, but is the deed *complete* and the sale *perfected*? By no means. If he stops there the whole thing is a failure—an abortion. But he says, "and of Henry Brown." Well he must not just tell me so, but he must do it. Hence he signs Henry Brown's name or a legal substitute. Here then are two actions. Is the *one* deed complete, the *one* sale *perfected* yet? Certainly not. If he stops there I will not have it, the law will not recognize it. *It is no sale*. But he says "and of William Brown." But he must not merely say so. He must actually sign William Brown's name or a legal substitute.—Here then we have three distinct actions in completing that *one* deed and perfecting that *one* sale in the three names. Or if it be insisted that the deed could be executed in the name of Messrs. Brown & Co., I reply, to make the analogy good it would have to be made to appear that baptism could be administered in the name of the Father & Co. But such are not the instructions of our text. In conducting this thought I submit to my friends an unwarred proposition, once made by Bro. R. H. Miller in debate on this point. *If they will put just one practical sentence in the English language just like my text, i. e. having the same construction, with the same parts of speech joined together in the same relation, they contain here, that does not require three actions I will give it up.*

(To be continued.)

FOR THE BROTHERS AT WORK.

FEAR.

BY WORTH A. COLE.

"And I say unto you, my friends, be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom you shall fear: Fear him which, after he hath killed the body, hath power to cast into hell; yea, I say unto you, Fear him." Luke 12: 4-5.

FEAR is a very painful sensation, an apprehension or dread of some danger whether real or imaginary, is the most torturous sensation that we can possibly conceive. There are different kinds of fear spoken of in the Bible, a worldly fear, or a dread of some temporal evil, and a spiritual fear, or a fear of God. This latter fear is again subdivided into what may be termed a slavish fear, or as the apostle calls it, a fear that hath torment, being the result of conscious guilt, and the anticipation of punishment, and a filial fear, being the result of conscious acceptance with God, proceeding in the soul a holy affection for him, a sweet and settled peace, a calm, unshaken trust, and a lively zeal for his blessed cause. It is filial fear which our Saviour commands. His fear comprehends perfect love, which John tells us

casteth out that fear that hath torment, and is the kind of fear our Master would have us get rid of.

A filial, holy fear nerves its possessor for all the duties that may be incumbent upon him, gives him strength whereby he is inclined and enabled to obey all God's commandments, even the most difficult, and to hate and avoid evil.

Temporal or worldly fear, is wholly incompatible with a spiritual or holy state of mind. This fear is a sure exponent of carnality within. The mind that fluctuates with this changing world is not stayed on God. He who watches the markets with intense anxiety, and who is principally interested in their quotations, whose happiness or depression depends upon his worldly success, whose mind is swayed by the financial condition of the country, and who will more freely discuss the political questions of the day, than converse on the subject of religion, gives an infallible proof of his true citizenship, no matter what his profession is.

A nervous or peevish anxiety for the repose of the body, a painful dread of disease or death, a trembling fear of contagion, all give proof of the prevalence of carnality. Of all the evils that we are exposed to in this life, there are none that are so fraught with terror to the unrenowned heart as death. The very thought of death is appalling to such an one. Yet our Saviour bids us not fear even this. Truly one from whom even this fear has been extracted, must have passed from death into life.

And then there are sufferings in this life that are peculiar to the Christian. It is still true, that they who will live godly in Christ Jesus shall suffer persecution. The fact that we are hated by the world because we are not of the world, is painfully forced upon our attention almost daily in our intercourse with the world. The slights, the insinuations at our so-called bigotry, and exclusiveness, the sly thrusts at our plainness and antiquated style of dress, all these things and many more of like nature and intent, deeply wound our sensitiveness, and often call forth the deep drawn sigh or the scalding tear. Yet our Saviour would say to us as he did to the church at Smyrna "Fear none of these things." What if we are persecuted, what if we are tried and have tribulations, the promise to us is, if we are faithful we shall have a crown of life. There is nothing that we should fear, in the sense of dread, but sin. It is not sickness, it is not poverty, it is not the loss of friends, not even the loss of reputation that we should fear, for if we are obedient to the commands of Christ, and have made him our portion, nothing can harm us, nay, all things will be made subservient to us. Not they who have constant sunshine, and uninterrupted prosperity, not they whose cheeks are never stained with tears, not they whose path is smooth in life, are the favorites of heaven. The path that leads to glory is a path not strewn with roses, but planted with many thorns; "Through much tribulation we must enter the kingdom of God." Affliction, instead of being an evidence that God hates us, is the strongest earthly evidence that God loves us. Christ, therefore, says to us, "Fear none of these things" that thou shalt suffer, have no dread of them, however appalling they may appear to carnal eyes, they are thy richest blessings in disguise. We may pity these sorrows in all their pungency, we may weep over them, but we may not *fear* them. "Fear none of these things," the worst of them, the heaviest of them, the most painful and bitter of them. Christ would not have us be unfeeling Stoics, but he will have us be true, courageous Christians, he will have us feel but not fear.

A slavish fear is also inconsistent with the spirit of the gospel. "For," says the apostle, "ye have not received the spirit of bondage again to fear," but ye have received the spirit of adoption, whereby we cry, Abba Father. And John tells us that, "There is no fear in love, but perfect love casteth out fear, because fear hath torment. He that feareth, is not made perfect in love." The only way that we can manifest our love to God is by obedience to his commands. Slavish or tormenting fear, arises

from a conscious sense that we are living in disobedience to those commands, and these fears will continue to haunt us so long as we continue thus disobedient, unless the voice of conscience becomes attuned, and we are left to our own perversity. Perfect love, that love which casteth out fear, arises from perfect obedience, or a perfect yielding up of the mind, a perfect readiness on the part of the individual to obey every command as it is made known to him, no matter what that command may be, no matter how many sacrifices it may cost him.—The least particle of stubbornness on our part, or unwillingness to lend our will to the will of God, will inevitably lead to eternal death. The torment which is now experienced is but the presage of the unutterable agony which awaits the finally disobedient.

Filial fear is wholly in consonance with the law of Christ. It uproots and casts out every other fear, and enthrones itself within the heart. Under its mild and firm scepter, all the faculties of the mind have their full and perfect development, all the passions are kept under proper restraint. The higher and nobler powers bear rule, while the baser are kept under subjection. "Godliness," says the apostle, "is profitable unto all things, having promise of the life that now is, and of that which is to come." And oh the peace, the joy, the comfort of one who is in Christ Jesus. "There is, therefore, now no condemnation to them that are in Christ Jesus, who walk not after the flesh, but after the spirit."

FOR THE BROTHERS AT WORK. RANDOM SKETCHES.

FROM FRANKLIN COUNTY PENN'A.

Love-feast in the Antiochian Congregation—An Old Church—The Attendance—The Church and the World—A Pleasant Meeting—An Election—Reflections.

WAYNESBORO, Pa., Oct. 10th, 1876.

ON Tuesday, the 12th instant, was the occasion of our second Love-feast for the present year, which is regularly held each Autumn at the south end of the congregation, which extends several miles beyond the southern line of Pennsylvania into Washington county, Maryland. The Welty meeting-house is used for this purpose. It is a stone house, well built, and will seat about 400 persons comfortably. A marble slab in one of the gable walls bears the date of its erection—1839. Thus for forty years has the faith of our brethren been held forth in this neighborhood. The house was built by friend John Welty, and by him donated to the church of the Brethren for their exclusive use. He afterward became a member, but has also been laid among them that sleep their last long sleep, and await the resurrection of the just.

Our Love-feast meeting was one that will be long remembered. The weather was cool, the day was bright and dry. The attendance was not so large as usual on these occasions. One reason was that our farmers were delayed considerably in putting their grain into the ground, on account of the frequent and heavy rains. But I do think our brethren and friends ought to "ask first the Kingdom of God and his righteousness."—These Love-feast days are so full of meaning and interest to our souls that methinks scarcely any reason will justify absence. Dear brethren and sisters we will lose nothing by sitting apart this day to the special service of our Lord and Master. We will gain more than *one* day by it, he will make it up ten-fold. Human calculation cannot estimate the loss we sustain by absconding ourselves from the appointments to worship, from our Council Meetings, and especially these Love-feast occasions.—Here is a point for self-examination. May the Lord help us to "judge ourselves," that we be not judged and found wanting.

Another reason for the moderate attendance was that there were other attractions in the community. Our way to the meeting, which was about 5 miles south of this place, we passed a number of the advance wagons of a "great show" on its way to exhibition

town. We thought: another trap set by Satan to catch idle ones, curious ones, or to gratify the "vain imaginations" and the "hurtful lusts" of others. One significant thought occurred to us as we passed on: *The world goes one way and the church goes the other.* We may often be necessitated to meet the world, but the book of the Great Teacher gives us no license to patronize its institutions and vain amusements. The "lust of the eye" is the devil's gate to many a soul. We trust the brethren everywhere stand aloof from these sewers of wickedness, and speak out plainly, by word and deed, that Christians must not countenance such things, for it is written: "Be ye separate—not of the world."

Our meeting was a very profitable one. The preaching was of the old-fashioned kind, which reminds the believer of what Jesus did for us, and how humble and devoted we ought to be to him. The ministering brethren from abroad were brother D. P. Saylor of Monacaury Church, Md.; brother S. Starny of Iowa; brother Brindle of Va.; and brother Bricker of Broad Fording congregation, this county. These dear brethren labored faithfully, in word and doctrine, to the edification of the church. Very many good things were said which I could desire to note here, but space forbids even a synopsis. I often think it would be beneficial to many if some notes were given—the brief substance of what was said.

The forenoon service was now concluded, and the attendance was increasing. Dinner being over, the brethren from abroad proceeded to hold the election for three deacons as had been previously appointed. This seemed to take considerable time as there was no preaching done before the Examination Service.—On their return to the meeting-house, a hymn was sung.

Children of the Heavenly King,
To the light, in the light;
As we journey let us sing,
To the light of God, 'Xp.

Brother Saylor proceeded to deliver the charge to deacons, very definitely and in an impressive manner, and then named them in the order of their election.—David Geiser, Daniel B. Mentzer, and Samuel Welty. Bro. Geiser not being present, the others and their wives and Bro. G.'s wife, came forward and were received by the church with the right hand of fellowship and the kiss of charity, in our usual manner. This was done amid much tenderness and fervent expressions of greeting and comfort.—May the Glorious Head of the church abundantly bless them, and keep them in the love of the truth, to fulfill their office—"the care of the church,"—that it may at least be said unto each of them, "Well done! good and faithful servant; thou hast been faithful over a few things, enter thou into the joy of the Lord."

The Examination Service was announced by singing.

Guide me, O thou great Jehovah,
Fidelity through the Jordan lead;
I am weak but thou art mighty,
Hold me with thy powerful hand.

The eleventh chapter 1st Corinthians was then read, as is our custom in all the churches.—Bro. Saylor spoke in style of purity of heart and holiness of life, applying it to our every day life, and how we should examine ourselves in order to approach the Table of the Lord in a manner that will be acceptable unto God, and how we should resolve by the grace of God, to live a more devout and self-denying life in the future.

The evening ordinances of Footwashing, Lord's Supper, and communion were observed in order and with much solemnity. I might add much of our rest and profit but must forbear. May the Lord grant mercy, grace and peace to the reader and *Brother Manuscript*.

Manuscript sermons are becoming more and more unpopular, and the desirability of a minister is rated according to his ability to preach without notes except to read him. Concerning one of Boston's ablest preachers, *Lord's Herald* says: "He has a noble voice, a fine delivery, a breath of the Holy Spirit would only blow away his manuscript when he goes into the pulpit, the Church would find one of her noblest sons in him."

THE BRETHREN AT WORK.

"Behold I bring you glad Tidings of great Joy, which shall be unto all People."—LUKE 2, 10.

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WEARY.

BY MARY C. BROTHER.

I am weary of the pleasures here,
And vainly strive to flee;
I long to see my Savior dear,
And all his glorious share.

I am weary of all toils and cares,
An' I fret on the way;
When's it in times, with charming smiles,
To lure my soul away.

I am weary of each idle word,
My lips are wont to say;
Oh, silent thoughts that grieve my Lord,
And make my soul delay.

Dear Savior, hear my soul at night
To thee beyond the skies;
Oh, there I'll forget the past
And then I'll praise thee.

Oh, I am weak and lowly heart,
When I vainly strive to flee;
And when I seek to obey
My Lord in all I do.

Oh, I am weary of the world above,
That I may know a Savior's love;
For I am poor and weak and frail,
But Jesus' mercy cannot fail.

Oh, I am weary of all pain and tears,
So close that they may dwell in me;
For every word is told away
With empty thoughts that feel as they

Oh, I am weary of all wealth and fame,
That I may know a Savior's name;
But humble, weak and low of mind,
Dear Savior, like thee, always kind.

Oh, I am weary of the world above,
That I may know a Savior's love;
For I am poor and weak and frail,
But Jesus' mercy cannot fail.

Oh, I am weary of all pain and tears,
So close that they may dwell in me;
For every word is told away
With empty thoughts that feel as they

FUNDAMENTAL PRINCIPLES.

BY DANIEL CANNON.

NUMBER II.

NOTWITHSTANDING every thing seemed to be against it. Every religious opinion was against it. Every earthly interest of their own was against it. And yet they stood up boldly and proclaimed Jesus Christ from the dead, and those who were made to confess him by the power of the first sermon. From that time they went on preaching Christ risen from the dead as the great fundamental truth upon which all their hopes rested, and which neither he persuaded nor drove to give it up.

They were beaten, and imprisoned, they were persecuted, but zealously pushed the great and fundamental truth on, and on, through every opposition. Continuing the highest testimony by the resurrection of Jesus Christ—that it is possible to rise from the dead, and finally they sealed their testimony with their own blood, laying down their lives and friends and even their own lives. It follows, then,

that they were sincere and honest men, and their faculties were such that they could not have mistaken things, therefore their testimony stands—Christ is risen from the dead. He is divine. All he ever said is true. All he ever promised will follow. He became the sure foundation upon which the whole structure of the Christian religion is built. It only remains now for us fully to trust him. Implicitly obey him and zealously work for him. Building up the truth that error may come down and all nations be blessed by him.

THE TOMB OF POLYCARP!

HOW that rude sepulchral monument carries one back into the misty past! Look out over the sea to the lonely seclusion of Patmos. The seven churches pass in review, as John in ecstatic vision looks behind the lifted veil. Then a little way across the sea was Smyrna. He had often been there in blessed spiritual communion with the disciples, and Polycarp, his bosom friend, converted by his instrumentality, is now the angel or pastor of the church. And the voice said "To the angel of the church in Smyrna write." "I know thy works, and tribulation, and poverty (but thou art rich)." Heaven estimates not wealth by earthly balances. * * * "Fear none of those things that shall come upon thee. * * * Be thou faithful unto death, and I will give thee a crown of life." Did John realize how soon the trial was to come? Soon a violent persecution broke out against the Christians. An outcry was raised against the venerable Polycarp, and he secreted himself from those that sought his life. Some of the prominent members of his church were arrested, and were about to be put to torture to force them to reveal his hiding-place. The old man could not endure to see them suffer for his sake. He came forth and voluntarily gave himself up, saying: "The Lord's will be done." He was arraigned before the Roman praefect, being urged to curse Christ, he replied: "Eighty and six years have I served him, and he has done me nothing but good, and how can I curse my Lord and my Savior? If you would know what I am, I tell you frankly, I am a Christian." The praefect threatened him with the wild beasts. "Bring them forth" was the undaunted answer. They threatened him with the fire. He reminded them of the eternal fires that awaited the ungodly. His firmness provoked the fury of the populace, and they clamored for his death. They kindled the fires about him, and he expired at the stake, over a hundred years old, praising his Savior amid the flames. He had obeyed to the letter the exhortation, he was faithful unto death; and now here we stand by his tomb, where they buried all that was left, when his enemies and the fires had done with him. Near eighteen hundred years have passed away. What a change time has wrought. The altars, temples and gods of pagan Greece and Rome have passed away, their religion has perished from the earth. The memory of Polycarp lives, and the praises of that Savior he was exhorted to blaspheme are sung by thousands around his tomb, while he himself, with the multitude around the throne, wears the crown of life.

The Bible And Inspiration.

NUMBER V.

IT is evident from the facts stated in our last article, that persons of a noble character may be supernaturally inspired to act in a sphere very inconsistent to the operations of the Holy Spirit. The characters to whom our Savior refers in

the seventh of Matt. 22: 23, are of this kind. They claimed to have cast out devils and done many wonderful works, and no doubt they did. But they did it under a spirit of delusion. If inspiration implies a supernatural influence, which we have endeavored to prove from the Greek word *theopneustos* that it does, it then follows that there is such a thing as being under the inspiration of the devil. This kind of inspiration, however, is termed diabolical inspiration, but the fact is nevertheless true, that it is an inspiration. The Apostle says, "All scripture is given by inspiration of God." Here the inspirer is designated. A conscious extra-mundane. Something is here recognized, not as coming from the Devil, but from God. Thus the apostle Paul tells us that he received his knowledge of the gospel, not from man, but by revelation of Jesus Christ. Right here another important idea is to be observed, i. e. the difference between revelation and inspiration. Just as inspiration and spiritual illumination differ from each other, in both design and effect, so in like manner does revelation differ in its design and effect. The object of revelation is to impart knowledge; the object of divine inspiration is to render infallible, and the object of spiritual illumination is to render or make holy; consequently, three things are implied in the scriptures: First, a revelation from God; Secondly, inasmuch as this revelation was given to a select few, it therefore follows, that these select few had to be inspired by the Holy Spirit so as to render them infallible in that which they both saw and heard; Thirdly, because this revelation was for the good of all men, therefore, all men as a matter of course, are to be regarded as the subjects of spiritual illumination.

That which is revelation in itself is not inspiration, neither is inspiration in itself spiritual illumination. The evangelist, Luke, does not attribute his knowledge of the Savior to a special revelation as Paul does, because Luke himself declares to have received his knowledge of Christ to a very great extent from those who were eye witnesses of the things concerning the Messiah, Luke 1: 2.

Paul was not chosen to the apostleship until after Christ's resurrection and ascension into heaven, and hence it was necessary that the facts concerning Christ and the gospel should be revealed unto him by a special and extraordinary revelation. It is evident also that the apostle Paul was about the only one who needed a full and complete revelation of the things he was to teach to both Jews and Gentiles concerning Christ.

The prophets received, principally, all their knowledge of the Messiah, and the condition of the Jews, through beatific vision and revelations. With the apostles it was not so. They could testify to the facts concerning Christ by saying, "We have been eye witnesses." When a person knows a thing to be so there is no need of a revelation. Paul, not knowing whether the things concerning Christ were so, required a revelation to teach him that they were so.

J. T. MEYERS.

PURE AND UNDEFILED RELIGION.

BY A. S. SMITH.

JAMES 1: 26, 27. These verses speak of two kinds of religion. The one he terms "vain" and the other "pure and undefiled." The true definition of the word "religion," according to the German, is God-service; (Ein reiner und unfließer Gottesdienst), and in order to serve God, we must obey his word by

keeping his commandments. People sometimes talk of "getting religion." Now there is no such thing as getting religion, but doing it—doing service to God—for that is what genuine religion consists of. The revelator says, "Blessed are they that do his commandments, that they may have a right to the tree of life, and may enter in through the gates into the city." The city spoken of here is a glorious city, and we are told that "there shall in no wise enter into it anything that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life."

Dear reader, let us, with an eye of faith, look beyond this vale and behold the glorious mansions that are in reservation for the people of God. Paul says, "Eye hath not seen nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him." He says, "for them that love him;" now, if we love him we will also serve him, and by serving him we prove our religion to be pure. "Love" has that effect to lead us to obedience, and what is love? Christ says, "Greater love hath no man than this, that a man lay down his life for his friends. Ye are my friends if ye do whatsoever I command you."—Again, "He that hath my commandments and keepeth them, he it is that loveth me." Brethren, people do not believe so much in works; if the heart, say they, is right, and we have the spirit of God, we will not be lost. Very true, but my dear friends, how can we know that our hearts are right, so long as we are not willing to obey God's word?

We must believe and obey God's word, not a portion of it, but entire. John says, "If any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life and out of the holy city, and from the things which are written in the book." We must be governed by what God says to us in his word, and not by what the feelings that our hearts may dictate to us; for our hearts are too apt to deceive us. Jeremiah says, "The heart is deceitful above all things and desperately wicked." Again we are told that "he that trusteth in his heart is a fool." So, you see, it will not do to trust in our hearts, so long as they are not in union with God's word. We cannot know that we have God's spirit so long as we are not willing to obey him in all his requirements. Christ says, "God is a spirit and they that worship him must worship him in spirit and in truth."—They and spirit are so closely connected that they cannot be separated one from the other. The comforter, the Holy Spirit we are told, will lead us into all truth, and bring all things to our remembrance whatsoever he has said to us.—From this we have sufficient proof to convince us that as long as we are unwilling to receive the teachings of the truths we have in the word, we are not led and governed by the spirit—Christ says, "The words I speak unto you, they are spirit and they are life."—Now, in order that our religion be pure, and that it does not become defiled, we must watch continually, that we enter not into temptation, and thus be led away from the simple teachings and requirements of God's word. For this reason Christ says, "watch and pray that ye enter not into temptation."

We have an adversary, the devil, and we are commanded to resist him, and to "watch" him; and while we are watching we should pray—pray God for assistance,—strength, and that we might in all our doings be guided by the Holy Spirit. The Savior says, "Ask and ye shall receive." But, says one, I believe

in prayer, faith and a holiness of heart, but this doctrine of works that ye speak of, I cannot believe. Well, let us hear James on the subject of faith and works. He says, "For as the body without the spirit is dead, so faith without works is dead also." Again he says, "Be ye doers of the word." This should be sufficient to convince us that pure and undefiled religion consists of faith and obedience—doing, as well as believing God's will. There is but one way to heaven; and that way is by, and through Christ, for says he, "I am the way," (not ways), "the truth and the life, and no man cometh to the Father but by me." This one way to heaven is plainly recorded in the gospel. Christ says, "The way is narrow, and few there be that find it;" yet it can be found, for the prophet says, that it is so plain that a way-faring man, though a fool, may not err therein.

But we must first get on the way before we are way-faring men thereon, and receive the benefit thereof. We all love to have friends. A friend will come to our aid when we are in distress. The time when we shall need a friend the most is when we come to die. The Savior has promised to be with his followers to the end. Those who endure to the end—having professed and lived up the religion that is "pure and undefiled,"—will have Jesus, their best friend, to lean upon. A good friend will inform us when he is aware we are about to meet with a loss in worldly matters, how much more will a true friend inform us when he knows that we are about to lose an interest in the future world! It is sometimes said it is no one's business what I do; it is my own business, and the preacher's hand as well mind their's.—This is very wrong. It is the preachers' business to tell us what is right and what is wrong. Let us see; Paul to Timothy says, "Preach the word, be instant in season, and out of season, reprove, rebuke, exhort with all long suffering and doctrine." This is sufficient. Those who are sincere in telling us of our faults, and thus correct us, are our friends.

(To be Continued.)

THE WALDENSES.—THE MINISTRY.

AMONG the ancient documents of the Waldenses, is one dating as far back as A. D. 1120, called "The Ancient Discipline of the Evangelical Churches in the Valleys of Piedmont." In this document, are two articles relating to the ministry. The education of ministers is described as consisting mainly in committing to memory a large part of the scriptures. They "get by heart all the chapters of St. Matthew and St. John, with all the Epistles called canonical, and a good part of the writings of Solomon, David and the Prophets."—They are represented as asking a call from the people, and being ordained by the imposition of hands. They are under the inspection of one another, and are provided with food and clothing by the persons whom they teach. Ministers committing gross sins are to be deposed. The church has a right to choose its own leaders. The pastors are to assemble statedly in general council or synod.—But not a word is said of prelatical bishops, nor of superior and inferior orders in the ministry. They had no such distinctions among them, at the time when they first became known to the reformers, nor have they had any since; and they have uniformly maintained, as they maintain now, that from time immemorial they have had but the one order of ministers, the teachers, or pastors of individual congregations, with elders and deacons in each congregation.—*History of the Waldenses.*

The Brethren at Work.

"The Brethren at Work," will be sent post-paid, to any address in the United States or Canada, for \$1.35 per annum. Those sending eight names and \$10.80, will receive an extra copy free of charge. For all over this number the agent will be allowed 15 cents for each additional name, which amount can be deducted from the money, before sending it to us.

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Subscriptions, communications, etc., should be addressed to: J. H. MOORE,
Lanark, Carroll Co., Ill.

LANARK, ILL., NOVEMBER 4, 1876.

HEREAFTER we will endeavor to mail our paper one day sooner, so that most of our subscribers may receive it the same week it is published.

WE regret that our article from Jerusalem did not reach us in time to appear in this issue. It is now in the office, and will appear next week. It will be found quite interesting.

WE have on hand an article by one who signs himself E. L. L., and the article might be published, if the writer had not withheld his name. We want the name of each writer, before we can consent to publish their articles.

BRETHREN Henry Martin and Edmund Forney who have been preaching in Wisconsin, have returned, and report that three were baptized during their visit. The numbers there are said to be very much scattered, and stand greatly in need of a preacher.

A CARD received from Bro. Daniel Miller, dated Marshall Co., Ill., October 26th, informs us that the Central Illinois mission is a success. He and Bro. Martin Meyers are laboring there at present, and have prospects of accomplishing much good.

WE conclude not to report through the paper, money paid us here in the office. We think it unnecessary. But when money reaches us through the mails, or is sent by a second party, or handed to us when away from home, or while traveling, it is thought best to report it in the place appropriated to that purpose.

ON the evening of the second of this month, we were to commence a series of meetings with the Brethren at the Chelsea meeting-house, Stephenson Co., but owing to the heavy rains this week, and the present condition of the roads, it was thought best not to go at present. — Hope to give that place before long, with a few meetings at least.

IN a former issue we promised to give directions how to reach this place by public conveyance, and will now respond by first remarking, that Lanark is situated in the Northwestern part of Illinois, eighteen miles east of the Mississippi river, and about fifty miles south of Wisconsin; and is near the center of thirteen congregations of the Brethren.

To get here from Chicago, parties should come by the way of Freeport, which is about twenty miles North-east of Lanark. Those coming from the South and Southwest should come via Rock Island and Fulton, Ill. We hope, ere long, to have direct communication with Chicago, over the Chicago Pacific R. R., as there remains but 26 miles of that road to be built, to complete it to this place.

THE BRETHREN IN SWITZERLAND.

IF those Brethren in the mountains of Switzerland, of whom we spoke last week, we have since learned that there are not less than three congregations. — The congregation that was visited by our Father consisted of about 50 members, but he did not ascertain the number in the other two congregations. The members were generally poor and had to work

very hard to make a living, as their country is far up in the mountains and quite poor. The bishop of this one congregation was a weaver and in quite limited circumstances. The heavy tribute that these people are compelled to pay to other powers, keeps them constantly poor.

The present bishop's father and grandfather were also bishops of the same congregation. As a people they rely very much on what their fathers and grandfathers taught and practiced.

The portion of country which they inhabit was frequently traversed by the Wabblers long centuries ago. It was in these secluded regions, among the lonely mountains that the primitive Christians fled for safety from the cruel and of persecution, during the first and second centuries of the Christian era. And if Paul ever visited Spain, as some have contemplated (Rom. 15:28), it is more than likely that the feet of this venerable apostle trod this lonely region.

YELLOW CREEK LOVE FEAST.

BY joining our work through pretty lively, Bro. Ebelman and myself found time to attend the Communion meeting at the Yellow Creek meeting house, some fifteen miles north of this place. The meeting commenced on Saturday last and closed the next day. The attendance was large, especially on Sunday, and the order excellent. About 300 members communed, and one was received into the church by baptism on Saturday afternoon.

The weather was pleasant, the road good, the meeting interesting and full of life, and altogether the most enjoyable feast we ever attended, one long to be remembered as a delightful resting place along our Christian pathway.

This is an old congregation, and at one time embraced in its limits what is now known as the Wabblers' Grove church. They have two meetings here, and also several ministers. John Daniel Fry has the oversight of the church, though he does not at present live in this congregation. The house in which the feast was held, was built about twenty years ago. Just adjoining are two burying places — One for the dead, and the other for the living. The latter is the living grave, in which those who confess Christ can be buried with him by baptism.

DRY PLACES.

WE once knew a preacher, who claimed that he got his highest forty feet above high water mark. He was particularly fond of dry places, as they are generally called. We are inclined to the opinion that the religion got forty feet above high water mark is a good deal like some of the land near the Rocky Mountains, it requires considerable irrigation in order to render it fertile.

It is a wonder that John the Baptist never thought of these dry places when he was baptizing in Jordan. And it seems strange that he should baptize in there, near Salem because there was much water there, when there were so many dry places forty feet above high water mark, near at hand. If, however, some equally curious that the Savior should walk all the way from Nazareth to Jordan where John was baptizing, a distance of sixty miles, and never once think about these dry places, or avoid in the needs of mercy. If a man were now to walk sixty miles just to be baptized, but would decidedly receive a lively sensation in certain circumstances, but the Savior could walk that distance, and not once exclaim, "Let me change into a fish, and be baptized in the sea." — Both day and night, and all the region round about Jordan could be baptized of John in Jordan, were they not, and how can one think about getting religion forty feet above high water mark.

It is a fact that was unknown to both John the Baptist and the Savior, that the same persons who had been there went of themselves, and Philip baptized him. — It is a fact that had been, and was a testimony of God's holy love, and is the reason that we went.

But while people are intent on finding dry places, it seems strange that they never think of the wilderness into which the Savior was led to be tempted of the devil. Nor do they think of the devil among the tombs, nor of the legion who were sadly disappointed by being plunged headlong into the sea. This much, however, by way of remark, not that the Lord could not place virtue in dry places if he wanted to, not that the Lord is more powerful in the element water than on the dry land, but to show that an attempt to evade God's commands by ridiculing them, only leads us into other extremes equally absurd.

When the Lord commands, it is in the place of his true followers to obey, and not attempt to get far above what Jesus and his apostles humbly submitted to. Those who are so persistently attempting to evade the water, should be careful that they are not run off into the wilderness to be tempted of the devil far above what they are able to bear; or while you are trying to keep away from Jordan be careful that you don't get on the devil's territory. If the Lord could walk sixty miles to get to the Jordan, it is not wisdom that you should travel that distance to get away from it. If John baptized in Ema because there was much water there, do not limit all Jordan over to find a dry place forty feet above high water mark, and then claim to be a true follower of Christ.

Whenever the Lord leads, reason and wisdom are sure to follow, which is into the water, or onto the mountains, whether down by Jordan to be buried by baptism, or in the upper room in Jerusalem to attend to the Lord's instructions. Ten party asks no questions but, like him, is blind to all other object, yields meekly and submissively to all the divine requirements, and renders its subject willing to obey from the heart that word of doctrine once delivered to the saints. This is the kind of religion that Jesus and his apostles had.

THE VINE AND BRANCHES.

"I am the vine, and ye are the branches." — John 15:5.

Under the similitude of the vine and its branches, Christ portrays to the world the striking resemblance between himself and his disciples, and in this figure there is a volume of meaning.

By some, it is supposed that the term *branches* refers to the different denominations of Christendom, and consequently show the vine to have a number of branches at present, and not any two of them just precisely alike. An examination of this theory will certainly prove its fallacy. If by the term *branches*, the different denominations are meant, then in the time of Christ the vine had but one branch, from the fact that there was but one church at that time; then it certainly follows that the rest have grown on since. But the greatest curiosity we see associated with this novel idea is this: If Christ be the vine, and the different denominations the branches, then there are no two branches alike; neither is there more than one branch just like the vine.

Let us learn a few lessons from nature, and then proceed to examine the language of Christ before us. Now, every school-boy knows that the branches of a vine are always just like the vine itself. If the vine should be Olive the branches are Olive also, or if the vine is a grape vine then the branches are also grapes. Furthermore, the branches always produce the same kind of fruit that grows on the vine. What would our readers think, if we were to tell them that we have a grape vine, and on one branch were growing peaches, on another walnuts, on the third apples, on the fourth plums, on the fifth cherries, and at last the whole thing was topped out with a bunch of hickory nuts? Or what would you think, if we were to tell you that we sowed oats, and from that one kind of seed raised wheat, corn, rye and barley?

But every school-boy knows that if we plant our own vine again, and if we want oats we must sow oats, and that each seed will produce its own kind, and that if we want grapes we must plant the grape vine. If apples are wanted, then apple trees must be planted. It is just so in

religious matters. If we want Mormons, we must teach the Mormon doctrine, from the simple fact that that is the only doctrine in the world that will produce Mormons. If Mohammedans are wanted then the doctrine of Mohammed must be preached, for the simple reason that it is the only doctrine in the universe that can produce Mohammedans. You can never make a Mormon by preaching Christianity to a man, neither can you make a Christian by preaching Paganism. It is then a fact that "Whatsoever a man sows that shall he also reap." Should we find a community of Mormons, we would certainly know that the doctrine of Mormonism had been sowed there, and found its way into the hearts of the people. If we enter an aristocratic town, and find the people lifted up in pride, then we know that the seed of pride had been sown there. And when we go back to the apostolic age, more than eighteen hundred years ago, and find thousands of Christians, we are sure to know that the seed of Christianity, the word of God had been sown there, for nothing else but the word of God will produce Christians. Mohammedanism will make Mohammedans, Mormonism makes Mormons, Paganism Pagans, and consequently it takes Christianity to make Christians.

We read that a sower went forth to sow, and some seeds fell by the wayside, some upon stony places, some among thorns and others on good ground. None of it, however, grew sufficiently to produce a harvest, that which fell upon the good ground. The soil was all alike, all of the same kind and quality; the cause of it not growing was not in the seed but the ground was not in the proper condition. That which did grow was all alike, there was no difference save in the quantity. This seed, by the Savior, is called the "word of God." Compared themselves to the seeds of seed, and the soil which they sowed was also the word of God, and in those hearts where it was sown and received with meekness it grew and brought forth fruit.

We are also informed that "The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field;" and it grew and became a tree. Matt. 13:31,32. Remember that the seed that was planted was a mustard seed, and when it grew it produced a mustard tree, and on that mustard tree grew *vine* leaves and just like the one that was planted. It did not produce cabbage seed on one bush, turnip seed on another, and peas or beans on the others. From this we learn, to some may be a high model, but no more so than the modern and usually received idea that Christ is the vine and the different denominations the branches.

As it is a fact that if I plant a seed, it will produce seed of the same kind, it is also a fact that what we teach of doctrine is powerful but will produce a class of people just like the doctrine preached. If we start out forty different men, preaching forty different kinds of doctrine we may expect to find people of forty different kinds of faith and practice.

In the apostolic age this evil was not to be encountered to such a great extent, for they — the apostles — were everywhere preaching the gospel. They preached the same thing, and each one told the same story about them. Master, his teachings, both as to doctrine and as to discipline. They were all perfectly joined together in the same mind and the same judgment, all speaking the same thing.

Whenever they went they built up churches that were just alike in faith and practice. They all had the "one Lord, one faith, and one baptism." What was to be feared and practiced by some congregation was not condoned by the others. For the simple reason that each one received the same order of command directly from the Father, and they from Christ. There is but one head, and one faith, and one baptism, and they all have the same mind and the same judgment, all speaking the same thing.

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minutions in Christendom, and at the same time acknowledge but one supreme and infallible head? We will tell you next week.

"WORK THE WORKS."

YOD ever worked, now works, and in I doubt, will ever continue to work. Not only the earth and the things there, in, declare God to be an active God, but "the firmament" also "showeth his handiwork." Work invigorates, enlivens, fillsness leads to destruction and misery, hence God cannot be idle, is not the author of it, nor ever blesses him who engages in it.

A theoretical question was put to Jesus by his disciples, when Jesus saw the blind man (John 9), but the Lord of heaven and earth quickly replied, and then added: "I must work the works of him that sent me." Not work the *work* but *work the works* of him that sent him. How glad we are that our Savior worked! Glorious examples indeed!

Jesus clearly states that the "works" are not his, but the Father's who sent him. These works are given in the New Testament. None of the works, given unto Jesus to do on earth, are found recorded outside of God's record. The works of Jesus are not those unimportant things which one may believe or not, and still be a child of God. Men cannot be saved at all, and not believe the works established by the King of earth.

The apostle of Jesus worked the works he gave them. They did not work these works by doing something else, nor by doing nothing. They did the works by doing precisely as the King of their salvation commanded. When commanded to teach baptism, they taught it. They not only taught it, but *practiced* it. They didn't give it a nickname, nor a new name, but left it just as Jesus gave it to them. For this reason they were counted good workers and worthy of reward and glory. Then history, with the religion of Jesus Christ, has run through eighteen hundred years. — It is the same in power. It is the same in facts. The fundamental principles enunciated therein, remain to this day. Its trying power is unchanged. Its healing ability has not been diminished. The works of him who was sent from God, and went to God come to us just as they came to the apostles. Not one of them has fallen to the ground.

"If I your Lord and Master have washed your feet, ye also ought to wash one another's feet." (Remember you have never before read those words, get your Bible, and examine John 13.) When Christ washed his disciples' feet and wiped them with a towel, did he not work? Certainly! How then, do we know that this was not one of the works which his Father gave him to do? No one knows that it was not; but we all know that it was, for he always did that which pleased his Father.

We advocate all that the Lord Christ enjoined upon us. — Can he, who advocates only a part of the doctrine of Christ, tell why he does not advocate all? We advocate nothing that the Savior did not advocate. — Can the man who advocates more, tell why he does so?

To be in Christ, is to follow him. To follow him is to work the works he has commanded us. To work the works ordained by God, is following the most complete system in the world; the only true religion; the only practical demonstration of the "one faith." The "one faith" has no leading places. It is all sound. The upright in heart all think for the faith of Jesus. They believe all that he has said. They obey him. They hope for all that he has promised them, and fear all that he has threatened. — The truth, the unmixt truth, nothing but the truth, is what Christians want. They are for the truth because it is from God, and has the power of God in it. Can any man tell us, *why he is not for it?*

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For The Brethren at Work

Christ in the Form of a Servant.

BY MATTHEW G. LEVINE.

But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. Wherefore God also hath highly exalted him, and given him a name which is above every name."—Philippians 2: 7, 9.

THE deep condescension and humiliation of our blessed Lord, is a matter of wonder and amazement to both angels and men. Notwithstanding its full expansion in the world of God, there are many, very many, who cannot comprehend how the lowly Son of Mary, who traversed the plains, the valleys, and the mountains of Judea, in such an humble and unostentatious garb, can be veritably God. The world had never before seen it on that fashion. Great and mighty men, great warriors, and philosophers, statesmen, poets, artists, men who by birth, or genius, or talents, seem entitled to a brighter position than the masses, have always been the recipients of the homage, of the honors, and the devotion of those who were regarded as beneath them in the social scale.

But Christ opened a new era to our world, an era of peace and good will to men. Jesus first taught the grand and glorious truth, that all men are equal; that he taught both theoretically and practically. His whole life, from the manger to the cross, is but a portrayal of how utterly God disregards, yea, contemns, human greatness, human grandeur. Jesus, though great, unvocably great, great infinitely beyond the human capacity to comprehend, yet when he came to our world, he took not only upon himself the form of man, but the form of a servant. In his wonderful condescension he stopped not until he reached the lowest place. He passed by the palaces of princes, the mansions of the great, the wealthy and noted cities; he stopped not until he reached an humble stable in an obscure village. He stopped not until he reached the very depth of human misery, of human woe.—There we beheld the Son of God, the Creator of all things, on an equality with his creatures, mingling freely with them, teaching them, patiently listening to, and answering their questions, kindly removing their prejudices, gradually leading them into the light, correcting their mistakes, unfolding unto them the true and spiritual sense of the law and the prophets, and finally pointing them to himself as the one in whom all the prophecies center. He seemed not to impart his precious truths to any one, no matter how humble, how ignorant, how guilty they may have been. He did not reserve his most precious lessons to be imparted in some private hall to a few select disciples, as did the ancient philosophers, while the masses were left to grope their way in ignorance. Some of the most sublime truths that ever fell from his lips were uttered when he had but one auditor, and that a poor, and perhaps abandoned, female.

He came to the world, not to be served, but to serve. He came not to receive the homage, the applause of men, but he came wholly for man's benefit, he came not to receive but to give. In that capacity, the capacity of a servant, we behold him, toiling, suffering, performing manly labors to relieve the distressed, working with the benighted, restoring the dead to their friends, feeding the hungry, and in every way alleviating human woes. "Surely he hath borne our griefs and carried our sorrows." Sweet Jesus, how can I blush to shame when we behold this only labor of love, yet, thy professing followers? At what a distance do we follow, how few are our sacrifices, and when we do but a little, how apt we are to glory in it. Oh! distance into mine of thy spirit, mine of thy self-sacrificing love!

He, also, in the days of his humility, occupied the place of a servant, by his example and perfect obedience, and submission to his Father's will. He came to do his own will, but the will of him that sent him, and to finish his Father's will. He came from the bosom of his Father with a message to man, a message of reconciliation. This message he fully delivered, he delivered not one iota, says he, "For I have not spoken of

myself; but the Father which sent me, he gave me a commandment, what I should say, and what I should speak.—Whatsoever I speak therefore, even as the Father said unto me, so I speak."—Ye ministers of the gospel, ye servants of Christ, are you as faithful to your trust as your Master and Pattern was to his? Do you receive your message from him as he received his from his Father? Do you speak what he commands, or do you sometimes speak of yourself? Is your message sometimes made up partly of Christ's commands and partly of human traditions? Beware of giving an uncertain sound! A faithful servant once said, "If any man preach any other gospel unto you than that ye have received, let him be accursed."

But what is the glorious sequel of Christ's humiliation? "Wherefore God also hath highly exalted him, and given him a name which is above every name;" he came down, down to the lowest depth of human degradation, there he achieved a glorious victory over the powers of darkness, delivered man from the dreadful thralldom of sin, ascended to heaven, leading captivity captive, and gave gifts unto men; and what precious gifts did he thus dispense to the human race.—Surely salvation from sin, liberty in Christ, a renewed right to the tree of life, a reinstatement into the favor of God, and the privilege of ascending with our blessed Redeemer to the heaven of eternal rest. Truly, as the apostle says, "Now that he is ascended, what is it but that he first descended into the lower parts of the earth." Christ's life of humility while here on earth, is the Christian's model. "Follow me, I am the way, the truth, and the life," is his language to his followers. He has told us that the servant is not above his Master. It is enough that the servant be as his Master. If, then, our divine Master was a man of sorrow, and acquainted with grief, may we not expect to drink of the same bitter cup; and we should esteem it the most exalted of privileges that the servant may be as his master, and we are told that every one who is perfect shall thus be. If we perfectly imitate him in this life, thoroughly imitate his spirit, we shall become more and more assimilated to him. Jesus has told us, "Verily I say unto you, that ye which have followed me in the regeneration, when the son of man shall sit in the throne of glory, ye also shall sit upon twelve thrones judging the twelve tribes of Israel."—What a rich promise if we follow him in the regeneration, work out our salvation before him, purify our hearts by obeying the truth. Yes let his law be the rule of our conduct in everything, until it hath wrought in us a complete regeneration, until we have become new creatures in Christ Jesus. If this work is thorough and complete, we shall be permitted to occupy with him the throne of his glory.

In the kingdom of Christ, humility is the only road to honor and exaltation. "Before honor is humility." "God resisteth the proud, but giveth grace to the humble." "He that humbleth himself shall be exalted, but he that exalteth himself shall be abased." Away back in the early history of England, when the fierce and warlike Danes swarmed upon the coasts of that island in almost countless numbers, and the people became disheartened, believing themselves abandoned by heaven, Alfred, their king, after trying in vain to rally them, determined to divest himself of his royal robes, and royal bearing, and in the disguise of a peasant and servant, watch the course of events until a more auspicious opportunity offered, when he would strike an effective blow for his country, a blow that would make the invading hosts recoil. Alfred when habited as a servant, performing the most menial service for his master, was not less a prince than when he occupied the throne of England. In that humble position he could accomplish for his kingdom what he could not have accomplished had he retained his regal robes. From that low state of abasement he rose to be the most famous of all the Saxon kings. Nay, he has left a name and a record that is unrivaled by any other Sovereign of ancient or modern times.

The Christian is just as much a mem-

ber of the royal household of God, just as much a child, while in his debasement, as if he were already a citizen of heaven. His title to his eternal inheritance is perfect. His possessions in heaven, his robe and his crown are in readiness for him; yet in this world he may be poor, despised, and forsaken. He may have here a life of toil and suffering; he may occupy the position of the humblest servant, for, "The heir, as long as he is a child, differeth nothing from a servant, though he be lord of all." The humility and meekness of a Christian, nay, the lowly position he may occupy in this life, detracts nothing from his dignity, it has quite the opposite effect, indeed, his only passport to greatness, is lowliness of mind, and self abasement. Who, then, will be great in this kingdom? Our Savior has taught us how to attain unto this. "Whoever will be great among you, let him be your servant." Oh! could we ever keep these truths, these important truths before our minds, there would be less rivalry among Christians, less seeking after that honor that cometh from man, then, indeed, would the advice of the apostle James be heeded, "My brethren, be not many masters, knowing that we shall receive the greater condemnation."

BAPTISM Into Each Name of the Trinity.

BY J. W. STEIN.

IF, then, we have authority to baptize into each of these three names, in the great imperative of our sovereign Legislator and Judge, though given but once to his church, we have a sufficient reason to obey, though *ten thousand times ten thousand objections* were urged against it. "But" says one "inasmuch as you derive your practice from the commis-

10. *What will you do with John's baptism, which preceded it? Was that trine?* We think John's baptism was good, John's baptism was from heaven, so was the apostles'. John taught faith in Christ (Acts 19: 4); so did the apostles. John demanded repentance (Matt. 3: 8); so did the apostles (Mark 6: 12). John preached the baptism of repentance for the remission of sins (Mark 1: 4); so did the apostles (Acts 2: 38). John promised the Holy Spirit (Matt. 3: 2); so did they (Acts 2: 38). Finding then such harmony in the points stated, why should we conclude that they differed in their mode of administration? "Ah but" says one "could Christ be baptized in his own name as would probably have been necessary had John used three names?" I answer, Would that be stronger than that God should "swear by himself," because he could swear by no greater" (Heb. 6: 13), especially when we remember that Christ was baptized not so much for himself as for others? And was not the Trinity—the faith of which our baptism declares and symbolizes, fully exhibited on the occasion of Christ's baptism? Here again we see that though the three are one in the essence of a divine nature, that the Father is not the Son and the Son is not the Holy Spirit. The Son was in the baptismal waters, the Spirit in a corporeal form descended upon him, and the Father's voice proclaimed "This is my beloved Son in whom I am well pleased." "But" says one "what of the twelve disciples then who were rebaptized at Ephesus? (Acts 19: 4-5). Did not John baptize them?" I think there is nothing in the narrative to lead to such a conclusion. It seems that they were ignorant of faith in Christ, and had never heard that there was a Holy Spirit which would not have been the case had John baptized them, for John taught these things. They were doubtless baptized by some sincere person, perhaps Apollos, who "knew only the baptism of John." No one but John had a right to baptize unto his baptism. His work as the harbinger of Messiah was exclusive, personal and not to be transferred to another, hence when John was beheaded in prison his baptism was at an end. But about twenty-eight years after his death, and several hundred miles from the scenes of his labors we find twelve persons baptized by some one

unto his baptism, but it seems for want of proper instruction and consequently they were rebaptized. Here we have an example of *ana-baptism*.

Some people think it a monstrous case to be rebaptized under any circumstance, but if so why did Paul command it on this occasion? Why did he not tell them then and there that such a thing must not be? I have never despised the motives that prompted me to receive a single backward dip for baptism when I was a boy. I was honest in it. I thought I did right and felt that joy which always attends a conscious rectitude of purpose. But when I realized that I had made a mistake, and felt that I had never received the baptism commanded by Christ and transmitted by tradition from the apostles, but a mere human invention, tending to subvert the sacred institution of my divine Master, I felt it not only my privilege but my important duty to correct that mistake. I felt that I could "obtain forgiveness" for the wrong, "because I did it ignorantly in unbelief." But had I closed my eyes to convincing truth, or persisted in the wrong when convinced, I could have anticipated nothing but God's displeasure towards a miserable transgressor, the latter penalty due that servant, who knows his master's will and does it not. While the blind following the blind "will fall into the ditch," it is certain that "to him that knows to do good and does it not, to him it is sin." We may obtain pardon for sins of ignorance when discovered and abandoned, but "If we sin wilfully after that we have received a knowledge of the truth, there remains no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries." (Heb. 10: 26, 27). Hoping that you will pardon this digression from my subject, I will remark before passing from this point, that canon 11, of a synod of the western church assembled at Councilyth A. D. 816, urges the importance of immersion upon the ground of imitating Christ who, it says "furnished an example in his own person for every believer when he was *thrice dipped* in the waves of the Jordan" (Chrysostom's Hist. of the modes of Baptism p. 177). While I do not offer this as a special argument, *I do maintain* that before any are competent to contradict it, and to conclude that a European church council, of the ninth century, over a thousand years nearer the baptism of Christ than we, has grounded so positive and so public a declaration about so important a matter, and wady to be handed out to the world, upon any thing short of substantial data and reliable historic facts, they must be able to contradict it by testimony equally positive, or by self-evident truth and not mere conjecture. But again it is asked.

11. *How can repeated action in baptism ever equal to the baptism of the Holy Spirit?* I answer, that Christ after his resurrection and prior to his ascension breathed on his disciples and said "Receive ye the Holy Spirit" (John 20: 22). Again, on Pentecost, according to the promise, and afterwards at Samaria, and again from time to time during their apostolic labors, they were repeatedly overwhelmed with the influence of the Holy Spirit (Acts 4: 8, 5: 12-15, 8: 6, 7) by which they wrought signs of their apostleship, and confirmed the divine authenticity of their mission. Again it is asked.

12. *How can one baptism with the baptism of affliction, which is supposed to have taken place on the cross?* We think there is no reason to conclude that the Savior's baptism of suffering was confined to the cross. Though it doubtless ended there when "he bowed his head and gave up the Ghost" (John 19: 30). It was also peculiar to the garden, where beneath the overwhelming and exhausting weight of sorrow, he "sweat as it were great drops of blood," and received support from a heavenly messenger (Luke 22: 43, 44). Surely no *one baptism* could be greater than when he exclaimed "My soul is exceeding sorrowful unto death." Matt. 26: 38.

during which agony he prostrated himself *three times prostrated*, and *there* prayed that if it were possible that cup might pass from him; but *there* expressed that holy resignation to his Father's will, so befitting all his followers in a

ceiving holy baptism, which symbolizes our death to sin, to our own wills, and a cheerful resignation of all we have and are to the purpose of redeeming grace.

"Not my will but thine be done" (Matt. 26: 39-41) But again it is asked.

13. *How can we humanize our form of administration with three figures of baptism viz. "burial," "planting," "birth," "death," "resurrection," "baptism of the father into Moses," "Noah's salvation by the ark" &c. &c. "Was Christ" they ask "buried more than once?" "Do we die to sin more than once?" "Are we planted with Christ in baptism more than once?" "Are we born three times of the Spirit?" "Will we be re-converted three times?" "Were the fathers baptized unto Moses by three actions?" "Did Noah enter the ark more than once?" "Did the priest in entering the tabernacle wash three times?" We answer.*

First, *No Bible figure is just like the thing which it symbolizes*, and kindly ask our friends to produce a *single instance* in which any type and antitype have perfect similitude? If they can not do so in any instance, why do they demand such a thing in this case? I will however ask them a few questions, which, if they will answer directly, will furnish a solution to their own. How is our kingdom of heaven just like a man delivering *three* different numbers of talents to each of *three* servants? or like *ten* virgins? or like *seven* hid in three measures of meal? or like a grain of mustard seed? Can you find a perfect similitude between Christ and the brazen serpent? or between Christ "our Passover" who was *once* sacrificed, and the Jewish passover which as a type was sacrificed *every year*? or between Christ our "Great High Priest" who entered heaven *once* with his *own* blood, and the "high priest" who as his type "entered the holy place *once a year*, with the blood of others?" Kitto truly remarks that "As there must be a similarity, or analogy between the type and the antitype, so there is also a disparity or dissimilitude between them. It is not in the nature of type and antitype that they should agree in all things; else instead of similitude there would be identity" (*Cyclopedia of Biblical Literature* Vol. Type). Frey says "We should guard against making the antitype to answer to the type in every circumstance, when only a general resemblance is intended. We ought to observe the design of God, and not seek for mysteries in every thing." * * *. It is likewise proper to show, that the *perfection* of the type is found in the antitype in a superior degree, but that the *imperfections* are not found. Frequently there is more in the antitype than in the type. As no single type can express the life and particular action of our blessed Lord, there is, necessarily, more in the antitype than can be found in the type." (*Scripture Types* Vol. 1 pp. 21, 25.) Home says, "In living the sense exhibited by a metaphor, the comparison ought never to be extended too far, or into any thing which cannot be properly applied to the person or thing represented. What wild, and indeed what wicked abuse, would be made of the scriptural expression concerning our Lord, that he will come as a thief in the night (Rev. 16: 15), if we were not to confine the sense to the suddenness and surprise of the thief, but should extend it to the temper and designs of the villain who breaks open houses in the night." *Introduction to the critical study and knowledge of the Holy Scriptures* Vol. 1 p. 378.

EDITOR'S ITEM DRAWER.

If you would be wise, then be willing to hear twice to speak once. Those who talk most are not always the wisest.

In dress, use nothing that you know to be more costly for content, health or economy. Beaming clothes do not always indicate a beautiful mind. If you would possess beauty in the highest sense, then adorn the mind with the best jewels of thought.

If you would be happy, and enjoy life, let your thoughts be your daily work. If possible, go through the world with a clean conscience toward God and man. Never do that which you know to be wrong.

FAMILY CIRCLE.

"I CAN'T" AND "I'LL TRY."

THERE were two little sisters, Matilda and Bell.

In their person no difference you'd spy;
But Matilda endeavored to do all things with
White Bell would not even try.

If a difficult task were proposed by their aunt,
One might always hear them reply,
Bell would always draw out a languid "I
can't."

Whilst Matilda would answer "I'll try."

In a new piece of music to either were sent,
Why Bell would at once lay it by,
Saying "I never can learn it," and rest quite
content.

Then Matilda should take it and try.

A church they both sketched from a copy well
drawn.

And when the power was given,
"I can do that straight," Bell exclaimed with a
pique.

But Matilda still said "I will try."

No, which of these girls do you think would
succeed?

Look, are you well a study to try,
"Of the one and the other," and indeed Bell
But Matilda who always would try.

Let each then, when such to be happy and wise,
With a little more time apply.

If the school child, to reach a certain life should
aim.

Let them change their aim once for "I'll try."

BEHIND TIME.

A RAILROAD train was rushing
Along in almost lightning speed.

A curve was just ahead, beyond which
was a station at which the cars usually
passed each other.

The conductor was late, so late that the period during which
the down train was to wait had nearly
elapsed, but he hoped yet to pass the
express safely.

Suddenly a locomotive
shot into sight right ahead. In an
instant there was a collision. A shriek,
a shock, and fifty souls were in eternity;
and all began an engineer had been
behind time.

A leading firm in commercial circles
had long struggled against bankruptcy.

At last had enormous assets in California,
to expect its continuance by a certain day,
and at the same promised arrived, its
credit, its honor, and its future prosper-
ity would be preserved.

But week after
week elapsed without bringing the gold.

At last came the fatal day on which
the firm had bills maturing to enormous
amount.

The steamer was telegraphed
today, but it was found on inquiry
that he brought no funds, and the
house failed.

The next arrival brought
nearly half a million in the treasury,
but it was too late; they were ruined
before their agent, in panicking, had
a chance to get away.

A condemned man was led out for ex-
ecution. He had taken human life, but
under circumstances of the greatest
provocation, and public sympathy was
a free in his behalf. Thousands had
gathered to see the execution, a favor-
able answer had been expected the night
before, and though it had not come, even
the herald felt confident that it would
be a very successful one.

At last the morning passed without the
appearance of the prisoner. The last
conviction was up. The prisoner took his
place in the cage, the cap was drawn
over his eyes, the bolt was drawn, and a
second time the firing was heard in the
auditorium.

At that moment a horseman came
riding down the hill, his steed
galloping. He carried a pack
on his right hand, which he waved
towards the crowd. He was the ex-
ecutioner with the reprieve. But he
was too late. A comparatively in-
stantaneous and unanimous death
sentence had been five minutes
before pronounced. He was too late.

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Five minutes in a crisis is worth years.
It is but a little period, yet it has often
saved a fortune or redeemed a people.
If there is one virtue that should be cul-
tivated more than another by him who
would succeed in life, it is punctuality;
if there is one error that should be avoid-
ed it is being behind time.—*Freeman
Hunt.*

DARWIN OVERTHROWN.

A young philosopher of seven years of
age, who had not got far enough to hear
the Holy Scriptures—disputed by science,
listened attentively in his father's parlor
the other evening in a warm discussion
on the Darwinian theory, and, after the
guests had departed, somewhat surprised
the parental with—"Father, I don't be-
lieve Darwin is right." "What?" said
the parent, looking down at his unex-
pected reasoner, who stood before him
with a little Bible in his hand, "you do
not and why?" "Because, papa, my
Bible says 'God created man in his own
image,' and I don't believe it was a
monkey." "Well, well," said the sire,
laughing, "run along, Tommy; you are
too young to talk about such things."—
"But, papa, about the next verse says,
'and saw everything that he had made,
and behold it was very good.' Now it
won't do if men were like monkeys,
will it?" For you are wiser than a
monkey, ain't you, papa?"—*Kind
Words.*

CORRESPONDENCE.

HELP SOLICITED.

TO the Brethren abroad, greeting;
Dearly Beloved:—Feeling the need
of a good, substantial meeting-house in
our country, and not being able to build
without some assistance, though we will
raise a good portion of the expenses at
home, we have, after deliberate council
of the church, determined to ask such
assistance of our dear Brethren abroad,
as in the providence of our Heavenly
Father they feel able and willing to im-
part. We want to build a good frame
house 36x46 ft in size with good stone
basement. We need about six hundred
(\$600.00) dollars help. All contribu-
tions should be sent as soon as conveni-
ent to Bro. Christian Hammer, by Post
Office Order, payable at Newsum, New-
sum Co., Mo., which will be thankfully
received and promptly acknowledged.
Done by order of the Shad Creek
church, Newton Co., Mo., in council Oct.
7th, 1876. Signed,

C. HAMMER, DANIEL HAMMER,
J. P. HARRIS, JOHN MORTON,
J. W. STEIN.

The Volunteer and Promoter. Chris-
tian please copy.

FROM INDIANA.

Oct. 10th, 1876.

BRO. MOORE:—On the 26th of
September, for the first time I visited
the Mexico church, Ind., at their com-
munion meeting. It was large, and ex-
cellent order manifested there. We met
some members we had long desired to
visit, and we met some who are not mem-
bers, yet they have often before listened
with apparent interest to our voice. We
were glad to meet them again, and have
another opportunity to get before them
the truth as it is in Jesus, and we hope
all our labor to call them to the Chris-
tian pathway is not lost.

From Mexico we went to Roman to
the communion the 28th. There was a
very large communion meeting and quite
a number of speakers in attendance. It
is hardly worth while to tell you we en-
joyed ourselves much at these communions,
for you could but expect that. On that
trip we had but a few of the BRETHREN
AT WORK, and we gave out the last we
had, even of the first No. We have a
better supply now.

From Roman we returned to Flory
on the following Saturday, and tried, as
well as we could, to preach the funeral
of Bro. Jacob Landers' wife. On Sun-
day evening we were conveyed to the
North Fork of Wild Cat to meet Bro.
Gentry, who is a committee to settle
some trouble between two churches.—
We chose Brother Daniel Wise on

the committee, and when we heard
the facts in the case we soon made a de-
cision, and had good solid reasons for it,
which seemed to give entire satisfaction
to both churches. We would not flatter
Bro. George Cripe, but encourage him to
make the matter of church government
an object of much study, for we were
made confident that it is not difficult for
him to understand subjects of that kind,
and in that way he may do much good.

R. H. MILLER.

FROM PENNSYLVANIA.

ALLSTOWN, Lehigh Co., Pa.,
Oct. 25th, 1876.

DEAR BRO. MOORE:—I have re-
ceived four numbers of THE BRETH-
REN AT WORK and must say that I am
well pleased with it. It contains every
week a large supply of wholesome truths,
—mantra for the chaff of God—which it
so much needs. Enclosed please find
—which you will credit me for THE
BRETHREN AT WORK to the end of the
year, and the other — add to the
fund of the Tract Association. The
subscription to *The Brethren* I shall
give to Bro. Daniel Bright, of Butte-
hem.

The undertaking of the brethren of
forming a Tract Association, is a noble
one. It should have been undertaken
at an earlier day. I wonder years ago
why it was not done. Certainly much
good will result from it. It is a sure
way of sowing the seeds of truth broad-
cast, and boldly facing the enemy, by
publishing such books and tracts, ably
defending the cause of the Master, and
thus reach souls which cannot otherwise
be reached. There are yet thousands of
souls in our own beloved land of liberty
that are unacquainted with the doctrine
of the Brethren. Bro. Stein's manner
of analyzing and treating the commu-
nion will give new light to many an en-
larged and educated mind. Kindly,
sincerely, and heartily wishing you God's
blessing upon your noble undertaking, I
remain, as ever, your Bro. in Christ.

R. F. ROSENBERG.

FROM TENNESSEE.

MARYVILLE, TENN.

DEAR BRETHREN:—A copy of
THE BRETHREN AT WORK I have
received, it seems to be just the paper we need
here. I will do the best I can in the
way of getting up a club. If any of
our wealthier brethren or sisters feel like
sending a few extra copies I could assure
them the papers would be judiciously
distributed. In a place like this, where
the labor in a circuit of fifty miles falls
on one brother, such auxiliaries as pa-
pers and tracts are among the best we
can employ. Again we would say, if
any one feels to send a few BRETHREN
AT WORK, we would see that the work
would be firmly. Fraternally,

S. Z. SHARP.

FROM DENMARK.

DEAR BRETHREN:—Salutation
from us all. Grace and peace be
multiplied to all saints. Our dear sisters
and beloved brethren are all present, and
we rejoice in the Lord, having meetings
every evening, this week, before we leave
home for a long time. A call has come
from Norway, and we have concluded to
leave ourselves and all in the care of the
Lord and go, returning as winter com-
es. On our return we will stop in Swe-
den.

The penny tract has already produced
272,000 pages of printed matter, and it
is not near exhausted. We want to in-
form our dear donors that their pennies
have not only made the printers glad,
but have made many souls rejoice in a
blessed Redeemer. It has been the
means of collecting a little band of
Christian children in the city of As-
en in Europe. Behold the little flock, in the
spirit and order of God's house, willing
to suffer imprisonment, scorn, and con-
tempt from their enemies. At you not
glad, beloved, that you gave something
to this good work? Never say you can
do nothing. You can do something for
the Lord at all times. You can send
even a penny to help some devoted man-
in-to go and preach the gospel. God
who knows all, will count you in, for one

who saves a soul from death, has hid a
multitude of sins. And in the day when
you meet such redeemed, oh how you
will rejoice! Small drops make a great
flood; small streams a great river; small
efforts great good, which again produces
other good, continually increasing in
greatness.

When the grain of wheat fell into the
ground and died it multiplied, so you
and I can bring forth fruit also, and glo-
rify our Father. God uses small and
unwise things to bring about great and
marvelous things. Save, therefore, the
despised penny, and put it into the Lord's
garner. Prospects very good. May our
God and Father abundantly bless all
his children. Amen.

C. HOPE.

GLEANINGS.

—A severe snow storm occurred at
Quebec Oct. 11. The streets stopped
running. At Ottawa the snow was six
inches deep.

—Morality without religion is only a
kind of dead reckoning, an endeavor to
find our place on a cloudy sea by meas-
uring the distance we have run, but
without any observation of the heavenly
bodies.

—Bro. Vannum, writing from Vir-
den, under date of Oct. 27th, says: "I
returned Monday night from Cass Co.,
Ill. We had a small Communion meet-
ing at the house of Bro. Allen Robn-
son's. One more was baptized there
this trip."

—There has been of late years, ac-
cording to the statements of Jewish pa-
pers, an unprecedented return of Jews
to Palestine. The Jewish population in
Jerusalem, they report, has doubled
within ten years, and is continually in-
creasing. Many of these Jews come
from Russia.

—Intense excitement seems to pervade
all Europe at the present time. There
are strong indications that nearly all the
Eastern powers will soon engage in one
of the most bloody wars that has yet
stained the history of the present cen-
tury. The lovers of peace long for the
time to come when nations will learn
war no more, when nations will settle
their troubles according to the peace
principles of this Bible.

—Bro. J. D. Parker, writing from Ash-
land, O., says: "Specimen No. 1 of your
paper are at hand. They are on the
move among the brethren and friends,
and I feel assured they will ably main-
tain their own cause. I expected to
have sent you a list of subscribers
already, but have been too busy to do so.
I feel that it ought to find its way
into every home, and I am cheerfully
granting your request to send it circulation."

The brethren here have many things
to be thankful for. The Ashland church
has not been as prosperous for the last
few years as was desired and prayed
for, but thanks to God the day still
nerves around, receiving new and then a
passenger to the port of Peace. A hus-
band and wife were enrolled among the
crew last Sabbath. We think we are
meeting the dawn of better days. May
God speed us onward until we are all
landed safely in the harbor of his redeem-
ing love.

DIDIC.

—The American Government has
been the only one to refuse to recog-
nize the new Republic of Cuba. The
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The Brethren at Work.

"The Brethren at Work," will be sent post-paid, to any address in the United States or Canada, for \$1.35 per annum. Those sending eight names and \$10.85, will receive an extra copy free of charge. For all over this number the agent will be allowed 15 cents for each additional name, which amount can be deducted from the money, before sending it to us.

Money Orders, Drafts, and Registered Letters may be sent at our risk. They should be made payable to J. H. Moore.

Subscriptions, communications, etc., should be addressed, J. H. MOORE,
Lamar, Carroll Co., Ill.

LAMAR, ILL. NOVEMBER 11, 1876.

Our young brother was received into the Washburn Grove church by baptism last Sunday.

A card from Bro. R. H. Miller, dated Nov. 1st, informs us that he has been sick about two weeks, but was then getting better, and hopes to send us some matter for the paper soon.

The Brethren, we understand, have their newly purchased meeting-house in Mt. Carroll, about or nearly ready for services, and contemplate holding meetings in it, the third Sunday of this month.

Our new printed envelopes are going off quite rapidly. There is such a demand for them that we have to immediately print another lot, and will then be prepared to fill orders in the first as they come in. Price 15 cents per package.

Brother Tobias Meyer, (father of J. T. Meyer) and family of Somerset Co., Pa., arrived at Lamar, on Wednesday morning the 8th. They were all well, and, we trust, may be pleased with the country. They intend making this part of the state their home in the future.

Bro. J. Studebaker, father-in-law to Bro. Quinter, and one of the proprietors of the Home Wooden Factory, Troy, Ohio, has been selling goods in this part of the state during the greater part of the last two months. He is making Lamar the Western depository of his goods.

If nothing intervenes, more than is now known, the Brethren's new meeting-house in Lamar, will be opened for services the fourth Sunday of the present month. Meeting to commence at 10 A. M. At the building stands on Zion Hill, there is some talk of calling it the Mt. Zion Meeting House.

Our correspondents will please have a little patience with us, as we are so crowded with business at present that many letters remain unanswered for the want of time to respond to them. We acknowledge of those who have sent inquiries to be answered through *The Brethren at Work*. All will be attended to in course of time.

Our reader will bear in mind that the book and pamphlet business, formerly carried on separately by Bro. Elwellman and myself, is now consolidated, and hence any works formerly advertised by either of us, can be had by writing to this office. We are prepared to furnish any book in the market, but make the Brethren's publication a specialty.

DAVID PAMPHLETS. We have received a number of tracts and pamphlets printed in the Danish language. Among them are the *Old Path and New Path*, and *Time of the Apostles*. They are intended for the circulation among the Danish people in this country. Those who order them will pay the postage, which will be about one cent to the pamphlet.

Good, good, and well with a notice. I send the paper, doubtfully received. And do not forget to send us church news, and especially account of admissions into the church by baptism. We can be very glad of a good deal of matter, and that will appear in due time, yet we like to keep considerably ahead.

so as not to run short. Contributors should, without failure, accompany their articles with their names.

It will be borne in mind, that *THE BRETHREN AT WORK* is an individual project, while *The Gospel Tract Association* is under the control of a Board of Managers, chosen by those who donate money for the purpose of printing and distributing such books and pamphlets as said Board, through its Reading Committee may select. We make this explanation from the fact that some have understood that the two projects were one and the same.

A letter from Dan'l Harber, dated at Carthage, Mo., Nov. 4th, states that Bro. Leann Hilly, of Shannon, Ill., was then lying sick in the house of Bro. John Wampler near that place. We earnestly pray that the Lord may raise him up, and prepare him for future usefulness, as there is much work of spreading the gospel yet to be done, and for this departing of labor our Bro. Hilly seems to be well adapted, and desires to devote his whole life to this Paul-like service of God. Next week we will publish quite an interesting letter from him.

Brothers Martin Meyer and Daniel Miller, who have been spending about two weeks preaching in Marshall and Putnam counties, have returned and report quite an interesting field of labor in that part of the state. Their meetings were well attended, and the preaching of the Word listened to with much interest. In Marshall county one brother was received into the church by baptism. He is a man of good standing and considerable influence in his community, having been for many years a class leader in the Methodist church. There are now about 14 members in that part of the country, with good prospects of more soon. Bro. Ely and Paul Weber are to spend a few weeks with them the latter part of this month.

We desire to call attention to the request of the brethren in Newton Co., Mo., as published on the fourth page of last issue. There are about 70 or 75 members in that congregation, and the most, if not nearly all, are in limited circumstances and stand very much in need of a meeting-house. In fact, we know of no meeting-house belonging to the Brethren in all Southwest in Mo. These brethren and sisters have been working faithfully, and struggling hard to build up the cause of Christ in that part of the country, and as they have called for help to enable them to build a house of worship, we hope that the brethren, sisters, and friends generally, will respond liberally to their call, and especially do we urge this upon the aid of the second congregations, who will be visited by Bro. Smith during his travels the present winter, as we learn that he is on a five months trip — is now in Iowa, will be here in a few weeks, and then, as we understand, will continue his travel Eastward.

THE VINE AND BRANCHES.

Continued from last paper.

From the vine, and from the branches, is taken life.

Just as it was shown that the branches of a vine must, as a rule, be pruned like the vine itself, and will produce the same kind of fruit, which demonstrates the fact that a tree may be known by its fruit. It was also shown that certain kinds of doctrine reproduce a certain kind of people, and that whatever kind of seed is planted, that is sure to be what is raised.

It now stands on record to investigate all, who are of the different denominations of Christianity. True, it is generally supposed that they constitute the different branches of the one vine. But we have shown to be unavailing, and by no means in harmony with other parallels relating to similar subjects, in the case of the row, who were both Jews, and also the mustard seed that was planted, and grew till it became a tree. How, then, can a man, who is such a seed, be able to reap

This is unquestionably true of nature, and it is equally true regarding religion. Just so long as there is no seed—the word of God—in man's heart, just that long he refuses to become a Christian. You fill his heart full of Mormonism, times without number, it will never make him a Christian; but may make a Mormon of him. Or if his heart is filled with Paganism that will make a Pagan of him. These facts, which no one can or will call into question, affords an excellent basis on which to predicate a few reasons for the existence of such a multiplicity of denominations; and it is believed that from this truly logical basis, we can show up the cause of about all the differences existing between the various religious bodies of the present period. Nor are we compelled to confine ourselves to the present age, but the same process of reasoning will successfully carry us through every age of the world; and not only show the cause of six hundred religious bodies, but more than likely, discover to our readers the cause of the conflicting theories, discords and speculations of modern times.

Before entering the subject more fully, allow us to take a glance at the novel vine that is growing in imagination of many. They will have Christ as the true vine and then come the branches—one branch is the Methodist church, another the Baptist, another the Lutheran, another the Dunkard, the Episcopalian, the Campbellite, the Newlight and so on, till the vine is weighed down with several hundred branches, saying nothing about the fruit, and not any two of the entire collection just like the vine. In the eyes of many this appears very plausible, and throws the mantle of merited charity over the most unreasonable conclusions entertained by the masses. It is about as reasonable as to suppose that the kingdom of heaven is like unto a mustard seed, which a man planted in his field, and it grew till it became a great tree, and on one branch were apples, on another grapes, on a third peaches, on another walnuts, another plums, and so on till the whole thing was filled with all the fruit known in the country. One, we remark, is about as logical as the other. Christ the vine can no more produce all these different and conflicting religions, than the one single mustard seed can bring forth all the varieties of fruit known in nature.

As before stated, if mustard seed is planted we assuredly know that nothing but mustard will be there from raised, and just so it is with all other varieties of fruit and vegetation generally. This house will hold equally good regarding religious doctrines. If Mormonism is planted in the hearts of the people, Mormons will be the inevitable result. If M— is preached then M— is the consequence. If we preach C— we assuredly know that it will produce C—. No man can produce M— by preaching C—, it requires a certain kind of doctrine to produce a certain kind of faith and practice, and if that doctrine is not taught then this kind of people will not exist. It takes the doctrine first and then the people afterwards. More than this, people in faith and practice are just like the doctrine they believe. If the faith alone doctrine is believed, then we will have just that kind of people, and if faith and works are believed you will see both faith and works in the practice of the people. These same self-evident facts that cannot be successfully called into question.

The next question proper is—Could the plain simple doctrine of Christ produce all these varieties of people, who are such in faith and practice? One more question along side of this—Were all these different kinds of people living in the time of the apostles? That the gospel existed then is clear to every Bible reader; and that it produced a certain kind of people is known to all, but did it then, away back in the first century, produce such a variety of people as we now have in existence among us? or have the various religious bodies been produced by something else aside from the gospel? An illustration in plain words—Did the same gospel able produce, spreading, pouring, inundation, come into existence? Did the same

gospel teach one class of people to go to war and another not? Did it teach one congregation to eat the Lords Supper in the evening and another at noon? Did it teach one party to dress plain and the other to wear gold, silver and costly array? Did the one simple gospel produce these various and conflicting practices? Before giving the cause of these various doctrines more fully, allow us to bring up another side of the question. When the apostles went everywhere preaching the gospel, do our readers suppose that they preached the same conflicting theories that we now have among us? Is it supposed that one preached this and another that and so on until a number of congregations were built up, all differing more or less in faith and practice? Or is it not far more reasonable to suppose that they all preached the simple truths of Christianity and thus built up congregations all over the country, that were perfectly united in faith and practice? They preaching the gospel and nothing else but the gospel would beget people just like the gospel, from the fact that whatever kind of doctrine men believe they will in faith and practice be just like that doctrine.

If the apostles preached the 13th chapter of John, and men believed it just as they preached it, then they would conform to the demands of that part of the gospel, and in faith and practice be just like that chapter. If the people believed the preaching of Paul when he said: "Salute one another with a holy kiss," then their actions would be just like Paul's preaching. And so it was with every other part of the gospel. As the apostles preached the whole gospel, leaving none of it out, it is self evident that Christians in those days were in faith and practice just like the gospel, so that if we wish to know of their peculiarities, or anything about their religious faith and practice, we have only to carefully read the gospel as it was preached by Christ and the apostles.

Christ preached a gospel that was just like himself; and that gospel when believed, produced a class of people who were also like the Savior. For he was the vine and they the branches; and as the branches are just like the vine, and partakes of the same nature, it also follows, that the apostles who were the branches of the true vine, were also like the vine, i. e. like Christ. Whatever Christ taught they also taught and practiced, so much so that they were one in him and he in them as he was in the Father and the Father in him. This much we think must be clear to every reader, and certainly the little boys and girls can easily comprehend it.

We now conclude that our minds are fully prepared to look into the whys and wherefores of the various denominations that are said to constitute the branches of the true vine. We now inquire, What first produced Mohammedanism? All answer, the doctrine of Mohammed. Then if it had not been for the doctrine of Mohammed we would have no Mohammedanism. Supposing the gospel had been preached instead of Mohammedanism, what would have been the result? Christians would have been the unavoidable results. Just so with the Mormons. It was the doctrine of Joe Smith, or Mormonism that made that class of people. If Joe Smith had preached Christianity instead of Mormonism the effects would have been vastly different. Supposing Mohammedanism and Mormonism should cease to be preached, and the people be taught the gospel instead, would not the result be Christians instead of Mohammedans and Mormons? Certainly it would. Then the way to get rid of these things, and if it is the only way there is, would be to preach the gospel in all its ancient simplicity. This much furnishes our readers with a pretty clear insight into the why and wherefore of the different denominations. It is the doctrine that is preached and believed that produces the people. What makes a Universalist? We answer the doctrine of Universalism. Supposing we preach the gospel in full instead of Universalism, would there be any Universalists? Not one, all then would be Christians; and why? Simply because Christianity makes Christians, and if Universalism are wanted then that doctrine must be

preached. Just so it is with all the isms of the age. They have originated with parties who are in reality the head and center of the ism; and that ism being preached and published is what produces people of that class or order.

Why is it that there are people who do not believe in baptism? We answer: because the doctrine they believe does not contain baptism. If these people would believe the gospel in full then they would believe in baptism, from the fact that the gospel contains baptism. Why do people believe the faith alone doctrine? Simply because the doctrine they believe is the faith alone theory. If these people would embrace the gospel in its fullness, then their faith alone theory would vanish, from the fact that the gospel teaches that faith alone is dead, and a dead thing has no virtue in it whatever. From whence came the doctrine? It was introduced by men who taught:—"That we are justified by faith alone is a very wholesome doctrine, and very full of comfort." This doctrine is what produces faith alone people, and cannot be proven to be a branch of the vine unless it can be shown that the branch of the vine is different from the vine itself. Christ cannot be recognized as the originator of the isms of the age any more than one of these isms could produce the entire gospel as taught by him. But some one concludes that as we are engrafted into Christ, and as the graft in that case never produces fruit just like the vine, there is no reason to suppose that all the branches of the true vine (Christ) should be just like the vine. Well, as our space ends here, we will fully explain next week.

NARROW ESCAPE.

[The following, which just came to hand, and not being received in time to appear in the last page, where such things are usually placed, is inserted here, with many thanks to our Presbyter, that one so devoted brother and his daughter escape unscathed.—Ed.]

LAMAR, ILL., Nov. 3rd, 1876.

J. H. MOORE, DEAR BROTHER:—Having come in close proximity with death, and thereby disappointed in my expectations, I will spend part of the evening in penning what transpired about an hour ago. Myself and daughter Henry, started to Chelton, to help Bro. Solomon Mattes fill an appointment made for you, and just after we got outside of the borough I heard a wagon coming after us rather fast, and observed that the team was running away, as I supposed, and only having a few seconds to consider, I did not know what would be best. Only on one side of the road I could turn out, and that might be as risky as standing still, and about the time those thoughts were matured the team was at hand, turning to one side a little, the horses hardly passing us, but the wheel, striking the hind wheel of our buggy, crushed it sideways to the ground, not leaving a single spoke in the one wheel, and only three in the other, broke the hind spring, and pushed me backwards on my head and shoulders, with our wrappings and my daughter on top, the mud was so deep that my hat stuck fast. Indeed it was a blessing that we had mud instead of rocks for the occasion. The driver of the team was a young man under the influence of liquor. We feel very thankful to God in whose hands our lives are, that none of us were hurt on any account.

Yours truly,

THE PRECIOUS BLOOD.

Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ, as a lamb without blemish and without spot, 1 Pet. 1: 18, 19.

ELI F. WHITE. "That 'ye know'" something.

1. That something that we know, is that we "were and are, and will continue to be," but

2. With our fathers, "born of Christ," and

3. That person "born of Christ," and who was "without blemish and without spot." One who was not, not nearly perfect, but perfect.

We will remember that the blood of that perfect Being was precious, because it was free from sin, and no longer

it was more valuable than all mankind. All the silver and gold on earth,—yea, all the earth and its wealth, could not redeem the human family, but this "precious blood" could. Now let every man and woman prize this "blood of the Lamb," as God has put it into his and her power.

He that eateth my flesh, and drinketh my blood, dwelleth in me, and I in him," (John 6: 56). Unless you eat that fle b, which is called the Word, you have *no life in you*. Unless you drink that precious blood, you have *not eternal life abiding in you*. There are too many people that want Jesus to eat his own fle-b and drink his own blood, lest it be said that they are engaged in works, and they fear works lest they should boast. No need of boasting; Jesus has all the glory and honor if we eat and drink just as he commands. Do not ask another to eat and drink for you, whether he be pope, priest, or pulpit-pirate.

"Because they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb" (Rev. 7, 14). In this grand panoramic view, John saw persons, who were "arrayed in white robes." These robes had been washed and made white in the *blood* of the Lamb. Mark well, "*they*" (the redeemed), did the washing. "*They*" made them white,—Jesus furnished the blood. Their robes were not made white by doing nothing, nor by sitting down and praying, but to give the blood and do the washing.

At present, there are so many that will not turn a finger towards washing their robes and making them white in the blood of the Lamb, but all the time ask the Lamb to do the washing also,—Reader, if you have not done your part toward washing your robe, don't be afraid to put your hands into that precious blood and be cleansed from all in.

If there was more willingness on the part of professing Christians to do more washing in the blood of the Lamb, according to the rules given by that Lamb, there would be fewer doctrines and commandments of men. There is too much talk about *being washed* in the blood of the Lamb, and not enough *practical washing*. Just how to wash our "robes" in "the precious blood" by using earthly, instead of heavenly, vessels, is an unexplainable of a mystery. Jesus not only *takes* in the blood, but also *wells* it in what kind of vessel, it may be found ready for our use.

You wish to know in what kind of vessel that "precious blood" may be found. In just this kind: *Faith, commands* and *promises*. Every fact, every promise in the gospel of Jesus Christ, every command, every promise is filled full of that "precious blood." No difference how many believe the facts, obey the commands and hope for the promises: there is just enough "precious blood" in them to cleanse from all sin.

When King Jesus commands you to throw yourself into the vessel of repentance, to free yourself from your filth, you will find just sufficient "precious blood" there to accomplish *in you* what God desires. If you obey Jesus when he tells you to go down into the vessel of baptism, you can rest assured that there you will find an abundance of "the precious blood," to make you a "new creature in Christ Jesus."

Having received you into his family, the Lord Christ will still find plenty of work for you to do, that you may not become an idler in his house. Armed with his spirit, he will lead you to "box your enemies;" to feed the hungry, to clothe the naked; to do good to all men; to wash your brother's feet; to salute your brethren with a kiss of charity; to "hew forth the Lord's death till he come," to abstain from every appearance of evil; to praise of the Lord.

"I will not conform to this world, and
 I will not say as you will find in
 the Scriptures that 'precious blood
 was shed for you. Will you
 believe that the Jews had no part in
 the shed blood of Christ? What re-
 sult does your plant *olive* yield com-
 pared with the precious blood?"
 "I will come to those who our Savior
 loved and himself filled full to the
 brim for all. Come, wash your robes

and make them white. Do your part and Jesus will do his. Why stand idle any longer? **Work, work, WORK** in the house of the Lord, and receive the love of your blessed Jesus. *How many will!*

For The Millions at Work
COMMON SINS THAT CHRISTIANS
SHOULD AVOID.

H. B. DANIEL, S. A. NATHAN

(COMMON, of frequent occurrence, not rare. Sin, transgressions of law "For sin is the transgression of the law" (1 John III: 4).

First in the list comes unguarded or unwise speech. "Let your speech be always with grace, seasoned with salt" (Col. IV: 6). "Every idle word that men shall speak, they shall give account of in the day of Judgment" (Matt. XII: 36). "Put them in mind to speak evil of no man" (Eph. III: 1). The above passages of perfect law will furnish a high standard for speech; and to keep inside of their limit at all times requires *heavily wisdom, much watching and earnest prayer*, on the part of the Christian.

First, "Let your speech be always with grace, seasoned with salt," *that is*, not only when all around is calm, when nothing unpleasant has crossed our path or when strangers are about, *but always*.

With grace, that is, with favour. Enriching, enlightening and instructing the ignorant, correcting the erring, lifting up and encouraging the fallen or discouraged. In *no case* may the speech of the Christian be such as would have the effect of leaving the ignorant in ignorance, or the erring from being corrected, or the fallen and discouraged from being comforted and encouraged, for that would not be with grace, but a timber-speech of the law.

"Seasoned with salt," we should mix with something to give it relish. With salt, because with it is associated in our minds the idea both of preserving our food and giving it relish. So should our speech be seasoned, that it will carry with it the preserving idea, and that will give it relish. This will require much deliberate and prayerful thought in some cases. Not only must the character of the speech be considered, but also the proper place and time to utter it, lest instead of carrying with it the idea of preservation and relish, it may present the idea of detraction and insipidness, and thus not only do no good, but it may do much harm; it will be charged to us.

THAT words, useless, vain, imprudent words. To be brief and that most of us will have more to account for in the coming day than we think. Where we could be at the constant tending to ourselves and others towards light-mindedness, justifying, we cannot fail to see that there is great room for improvement, and especially among the young, who are generally more thoughtless than older persons, and will sometimes in a jesting manner use words telling a definite intent, seemingly forgetting the fearful denunciation of the Scriptures against the common sin, which should be avoided by all Christians. Should we be questioned concerning a matter we do not wish to tell, there is always a way to avoid telling a falsehood, if we will only be thoughtful enough to find it.

"SPEAK AND BE NO MAN"

How deplorable, common, even among Christians, is this sin. It is to be feared that there are but few of us who do not sometimes violate the above injunction by relating things of our fellows, which are not good, and more quickly and freely.

Brother B, a man of many excellent traits and good work habits, came on this job and, like he would the world and a career, was an excellent one for good, and, like he would, closely worked on, and should be, properly, make a mistake, and do something that is very, and do, we say, if not a good, and do, and, kindly, something, to him, when, might help, we tell, to other people, a case that is, a violation, both of a passage "Speak evil of no man," and

"As ye would that men should do to you,
do ye even so to them."

C. goes to mill with a poor quality of wheat expecting good flour and much of it. But, after using some of it, without making allowance for possible mishap in baking, he tells some of his neighbors how bad the flour is, and as the quantity received did not look very large to him, he ventures to express his unfavorable opinion to his neighbors, "that he did not get all that belonged to him."—Thinking, of course, the miller would never find it out, neighbor D. becomes a little vexed and speaks a little abusively, and this, too, must be told at various places where it can do no possible good. How much better it would be if all Christians could always have their "speech seasoned with salt." Use no idle words and "Speak evil of no man."

BAPTISM
Into Each Name of the Trinity.

BY J. W. SUTLIN.

It is sufficient then, if a symbol and the thing symbolized agree in the particular referred to, without harmonizing in other instances. Those who reject the figure because analogy cannot be traced between every feature of it and the thing containing the object represented, are obliged to reject every figure found in the Scriptures, whether personal or circumstantial. If a doctrine is clearly and positively set forth, must be rejected because of analogical discrepancy in points not mentioned. And if a doctrine is not clearly set forth, nor symbolically pointed out, nor specified, nor marked. By overlooking the facts, but taking account of a pointed by men, human speculation, are perpetuated when an excellent meaning is with the word, and merely obscures of the revelation. Christ. Any method of speaking which thus prevents the use of figures is objectionable, must be false.

We answer, *S. omilia*. The approach of an advanced ovarian carcinoma, would do but little to affect the prognosis in boys, as the bearing of phantoms, on birth, on death, on the relation, with the mother, and the father, are equally the same.

[illegible][illegible]

Christ's humanity. When we baptize in the name of the Father, we bury, but we do not bury with the Father, for the Father was never buried. When we baptize in the name of the Holy Spirit we bury, but not with the Holy Spirit, for the Holy Spirit was never buried.— But when we are baptized in the name of the Son, it may be truly said that we are "buried with Christ in baptism" because Christ was buried. Bro. J. H. Moore has expressed this idea very forcibly in the following language, "An immersion into the name of the undying Father, cannot represent the death of his Son, who was held in Joseph's tomb. How can undying immortality represent the death of him that died? And if an immersion into the name of the Father cannot represent the death of his Son, there must of necessity be another immersion in the name of Christ, if he is to be 'planted together in the *Id. necess* of Christ's death.'" (*The Baptism*, p. 31). But again it is asked

11. *How we humanize three persons with Paul's expression in Eph. ix: 5, "One Lord, one faith, and one baptism." Our friends say, "If you dip once in the name of the Father, that's one baptism; and if you dip *over and over* in the name of the Son, that's two baptisms, and if you dip *over and over* in the name of the Holy Spirit, that's three baptisms."* I am well that if this be true, I could, reasonably enough, make out a monstrous canon to convict all who believe in a divine Saviour of Polytheism. Do you believe that the Father is Lord? Yes. *One Lord?* Do you believe that the Son is Lord? Yes. *Two Lords?* Do you believe that the Holy Spirit is Lord? Yes. *Three Lords?* Will you have it?—and the doctrine of single immersionists who claim a *divine* Saviour? "Oh, no, you say. I tell you it is certainly the inevitable conclusion of your method of reasoning against our form of baptism. But you say, "We have *only one Lord*—God, but the three *power*s, Father, Son and Holy Spirit are in *one*." So I tell you we have *only one baptism*—an appropriate rite of initiation into the church of Christ, but it requires an action in each of the names, Father, Son and Holy Spirit. Therefore, sound off here by the advocates of the single baptism baptism against our form of administration, is, variously, thus can it was urged by early heretics against existence of a *divine Redeemer*. Well, in his day, had already warned the heretics of this. He said, "There shall false teachers among you, who pervert the saying of Christ, to their own destruction, their shall bring upon themselves swift destruction. And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of." Pet. ii: 1, 3. Already in the third, fourth centuries, such men as Praxeas and Eunomius, were denying the divinity of Christ, and claiming that was a *mere man*. Finlay's Hist., pp. 4, 161 c. And such heresies failing to convince, of the power of Divinity, charged the penitent Christians of dividing their God. They maintain that if the Father was God, and Son was God and the Holy Spirit was God, that there can't be three Gods. Tertullian's Precease.

[illegible]
$$J^{\pm}(x) = \left(\frac{1}{2} \left(\frac{1}{2} \pm \frac{1}{2} \right) \right) \left(\frac{1}{2} \right)$$

THE BABYLON OF TO-DAY.

LET us take a rapid survey of the ruins as they appear to-day, which in extent seem to warrant the most extravagant descriptions of the glories of Babylon under the successive dynasties of Assyrian, the Chaldeans, and the Persians.

Coming from Bagdad, which in a direct line is forty-four miles distant, three immense mounds appear in succession which have the appearance of natural hills. But close examination shows that they are composed of bricks, and are the remains of old buildings. These are on the eastern side of the Euphrates, and the largest is about 150 feet in height. They are supposed to be an ancient city that defended this part of the town, the royal palace, and a temple. How immense must the original building have been, when it is considered that these mounds have been the storerooms from which for twenty centuries bricks of the finest description have been taken to build the great cities of Ctesiphon, Seleucia, and Bagdad. Fragments of an alabaster vessel and many a fine earthenware, marble, and great quantities of enamelled tiles, the glazing and coloring which are still surprisingly fresh, can yet be found in these mounds. On the face of every brick is stamped in custom characters the name and title of Sennacherib. They are all laid face downward, and the cement in which they are imbedded is so hard that they can only be detached with the greatest difficulty. Near these ruins are the remains of pillars and buttresses that supported the celebrated hanging gardens and terraces which were numbered among the wonders of the world. Among these ruins stands a solitary tree of a species strange to this country. It bears every mark of a great antiquity, its original enormous trunk being worn away and shattered by time, while its spreading evergreen branches, adorned with mistletoe, are very beautiful. This is perhaps the last descendant of trees that decorated the hanging gardens of the Chaldean monarchs. The Arabian tradition that this tree was saved by God at the general destruction of the city. The enormous stone lion described by Rich still lies half-buried in the ruins. Some imaginative travelers see in the group a representation of Darius, the lion's den, as it stands over a slain king with outstretched arms.

THE TOWER OF BABEL.

on the western bank of the river, several miles below the ruins above described, is the largest monument that remains of ancient Babylon. It has the appearance of an immense oblong. It is nearly half a mile in circumference at the base, and rises about 170 feet above the plain. Upon its summit tower forty feet high, of beautiful masonry. The whole mound is composed of kiln-burnt bricks, and the ruin upon top appears to have formed the upper part of some square building, originally of a greater height. This ruin is rent in many places from top to bottom, as if struck by lightning. This great mound is called by the Arabs, "Palace of Nimrod," by the Jews, it is called "Prison of Nebuchadnezzar." But Christian travelers recognize this

It can be seen many miles across plain and was pointed out to me as it was but a mere speck upon the horizon. A fragment of stone, marble and granite is scattered among the volcanic lava, and show that it was made of other materials beside the lava. The bulk of which it was composed, is a material which contains the elements of a hard that it is impossible to break, and is found in the mass, and shows the formation of a hard rock material, as early travelers says, "Few of the New World is sublime even in its ruins. One may almost say, 'nothing is here, but the fragments of the past.'" Thus we see the proper use of the word, "We see the great ruins of the world, and find that the great ruins of the world are the ruins of the great ruins of the world, and find that the great ruins of the world are the ruins of the great ruins of the world."

FAMILY CIRCLE.

THE CITY OF OUR GOD.

Far, far away, amid the realms of light,
How deep in the azure beyond our sight,
Stands a beautiful city, so high and so bright,
Where is known no sorrow, nor death nor night,
Beautiful city!

O blest abode! O home of God!
Whose streets by the feet of the sinless are trod.

They roam through gardens of endless spring,
They crowd the portals on rushing wing,
While the echoing notes of the palace ring,
With hymns of the angels who shout on King,
Beautiful city!

Hark! again, the angelic strain
As gleams through the portals that burnished
are.

There the life-fire brightens, burns, and rolls,
Three diamonds that sparkle, o'er sands of gold,
Where to breathe the sweet air yields a bliss un-
told.

And the starry floors shall never grow old,
Beautiful city!

We pierce the skies with longing eyes,
And yearn to inherit the golden prize.

It is said that the king in his power sublime,
When the last sands drop from the glass of time,
And our world shall be robed in her Eden
prize.

Will long show the city to glad her earth-
dwellers.

Beautiful city!

Right and just where saints will dwell,
And reign on the throne with him-mel.

As jewels flash on the brow of a queen,
As the ripen and rubies on crowns are seen,
And every crown, wrapped in a silver sheen,
Will be set like a gem in the new earth's queen,
Beautiful city!

City of flowers and peaceful towers!
Come down and illumine this dark world of ours.

Like a beacon light that city they wait for me,
Thy gates are open wide and free,
Thy city consumed the king in his beauty may
see.

And live in his presence eternally,
Beautiful city!

In royal state bright nations wait,
And beckon us on through the partly gate.

I shall go where the summers will always bloom,
I shall work no more amid trials and gloom,
I shall bid farewell to the withering tomb,
I shall deck my brow with the conqueror's
plume.

Beautiful city!

Let us enter in a crown to win,
That we may be crowned with all the glory within.

IMPORTANCE OF TIME.

BY C. S. MORTON.

For ye will hear his voice. He
beareth it.

TIME is one of the most important things connected with our existence in this world as well as the world to come. It is very important that we occasionally stop amidst the bustle of business and hurry of life and take a general review of our past life; to discuss which we are drifting; whether we are drifting toward the haven of peace and eternal rest—"Home-ward Bound"—or whether we are drifting along with the current of the world. We are now standing upon the threshold of a new year, and before entering upon it with all its vast responsibilities, let us bring up before our minds the past, that we may the better improve the future. The past year is gone—gone forever, with all its joys and sorrows, with all its advantages and disadvantages, with all its riches and poverty, with all its laughing and mourning, with all its honesty and dishonesty, with all its health and sickness, with all its life and death, with all its meeting and parting. The great and all-absorbing question is, or should be, "How have we spent it?" Have we, as believers, made progress in the divine life? Have we grown in *humility*? This is one of the most excellent virtues that we can attain to. Have we been humble in our conversation, in our actions, in our appearance, in our houses, on our farms, stock, money, or whatsoever we may possess? Have we been *patient*? "In your patience possess ye your souls," says Christ. Have we been obedient in all things? It is for *doing* God's will that we will be saved. Have we been chaste in conversation, "having our speech always with grace seasoned with salt?" Have we been honest in our transactions? Have we been temperate? "The drunkard shall not enter the king-

dom of Heaven." Have we been pray-
erful—"Pray without ceasing, and in all
things give thanks," &c. Have we been
watchful? "What I say unto one, I say
unto all—*watch*." Watch our hearts,
our affections, our desires, our appetites,
our wills, our judgment, &c. These,
with many other important questions,
we should often ask ourselves. The
probability is that we will all find our-
selves deficient, to a greater or less ex-
tent, in these graces and virtues. Then
let us observe the admonition of the
apostle by "redoubling our diligence to
make our peace, calling and election
sure."

SINNERS.

How have you spent the last year? In
all probability you are much farther
from God to-day than you were twelve
months ago, for sinners are all the while
growing harder. How many oaths have
you sworn during the last year? You
may not know, but God knows. How
often have you been intoxicated? You
may not know, but God knows. How
many dances, parties, horse-races, and
gaming tables have you been at the past
year? You may not know, but God
knows. How many vain and foolish
fashions have you imitated? You may
not know, but God knows; God knows
it all. Now, suppose this year to be
your last one, which it may be, what
are your hopes of eternal life? Remem-
ber that the mortality of the human
family is great. According to the most
correct estimate we can get, 320,000,000
die annually, 91,000 daily, 3,750 every
hour, 61 every minute and one every
second. Sinner, you may be one of that
number this year. How important that
you make a wise improvement of the
time that may yet be allotted unto you,
and comply with the requirement of the
text: "To-day, if ye will hear his voice,
harden not your hearts," &c.

We have stated that time is one of the
most important things connected with
our existence here and in eternity.—
Time is continually passing by in our
confined-trem. It matters not what
we may be engaged in; whether we eat,
or whether we drink; whether we wake,
or whether we sleep; whether we buy, or
whether we sell; whether at home or abroad,
time is continually rushing on, but we
do not appreciate the importance of
time always as we should until time with
us is nearly spent. It is said when
Queen Elizabeth, who reigned gloriously
upon the throne of England, exclaim-
ed in anguish, upon her death-bed, "Mill-
ions of money for an inch of time!" but
all the wealth of England could not pro-
long her life a single moment. But
while time is continually rushing by in
a mighty stream, we have but a little at
a time. A moment, it comes and goes,
another takes its place, and thus moments
make the minutes, and hours, and days,
and months, and years, and centuries,
and ages, and eternity itself, if it be pos-
sible to comprehend eternity, but while
we have but a little bit of time at once,
how important those little fragments of
time are; what important messages are
they constantly bearing to the upper
world; all our thoughts, our words, our
actions, our graces, our sighs, and our
prayers, as well as the thoughts, words
and actions of the wicked.

We noticed the urgency of the text,
"to-day." This from the fact that life is
very uncertain. Tomorrow is not ours.
We cannot boast of the next hour. The
present only is ours. Persons sometimes
die very suddenly—in a few minutes.—
Others meet with accidents, are sudden-
ly brought to a bed of affliction, with
their minds deranged, and thus deprived
of attending to the wants of the soul,
hence we see the propriety of the urgen-
cy of our text. Besides all this, if the
sinner enjoyed health, and would meet
with no accident in life, he has not one
hour, nor one minute of time to spare
for the service of Satan. Sinners should
remember the time they have is *given*
them of God, or, rather, *lent*; hence
sinners have no right to take that which
God gives them, and spend it in the ser-
vice of the devil, by so doing sinners
become thieves, stealing from God, and
giving to the devil. Thieves, did we
say? Yes, and more—drunkards, too,
Perhaps not physically, but spiritually;
drunkard in riches, in pleasure, in fish-

ions, in amusements; spending their
time in the service of sin, and are not
sober in the sight of God; drunkard,
did we say? Yes, and more—murder-
ers, too, not physically, but spiritually;
murdering their own souls; denying
themselves of that bread of life which
comes from heaven, "of which if a man
eat he shall never die," but spend their
time in feeding their souls with the poi-
sonous things of this world, and robbing
themselves of eternal life; murderers,
did we say? Yes, and more—liars;
false before God; saying by their words
and actions that God and his word is not
true; liars, did we say? Yes, and more
too—extremely lazy; idle all the day;
doing nothing for God, from whom they
derive all their time, as well as all other
blessings, hurrying the talent that God
has given them, without making any at-
tempt at improvement.

We have referred to the above ugly
traits of the sinner to arouse him, if
possible, to a consciousness of his danger,
and of the unpardonable manner in which
he spends his time, and of the final con-
demnation of sin, that the "wicked might
forsake his way and the unrighteous man
his thoughts and turn to the Lord, who
will have mercy upon him, and to our
God who will abundantly pardon."

(To be continued.)

CORRESPONDENCE.

FROM JERUSALEM.

THE Holy City was rebuilt A. D. 126,
From G. G. A. D. to 1099 A. D., the Mo-
hammedan ruled the city. From 1099
A. D. to 1244, it had Christian rulers.
After this it fell into the hands of the
Turks, who still, unfortunately for the
old city, govern it. It has been con-
quered seventeen times. To-day it has
like an old fortress with moss-covered
walls. The numerous domes on houses,
churches, mosques, etc., with its minarets
on the latter, make it quite pictur-
esque. But at the entrance to the mid-
dle of the city comes the hard question
of Jeremiah, "Is this the city that men
call The perfection of beauty.—The joy
of the whole earth?" (Lam. 2: 15).

The streets are very narrow and po-
tently paved. The houses have very low
entrances, and small windows. The build-
ings are mostly of white, gray and brown
soap stone. Gardens and trees are very
scarce, and the eyes meet a great many
truly sorrowful sights. However there
are important points of interest. Where
the temple formerly stood, now stand
two nice mosques. The center of the city
is paved with marble, and dotted with
beautiful cypress trees. Here is also
well of water.

Among the new buildings which im-
prove the look of the city are the An-
glican Christian church, the Austrian
Hospital and the new Synagogue. The
Mount of Olives, which offers a splendid
view, is not without trees. In front of
the Damascus gate, they form a grove.
There are grain fields on the Mount of
Olives, on the hill of Scepas, on the hill
of Zion, in the valley of Benichinon,
valley of Kedron and on the plains
which lead to the monastery of St. Liza.

The city is divided according to the
religious beliefs of its inhabitants, into
four quarters.

1. The American quarter lies on
Mount Zion in the Southern part of the
city. It is so called on account of the
American missionaries located there,
and because Americans live there. There
is also a market there and the Anglican
Christ church. The situation of this
quarter is considered one of the most
and healthiest.

2. The Christian quarter covers the
North-western part of the city. The
Southern part of this quarter has a more
lovely situation than the Northern part.
In this quarter is the *Church of the graces*,
the *Hot Spring*, the house of the Fran-
ciscan Bishop, the *Coptic Khan*, the dwell-
ing of the Greek Patriarch, and the
Franciscan monastery.

3. The Jewish quarter occupies the
middle portion of the Southern part of
the city. It is quite a pleasant one.

4. The Mohammedan quarter is the
most extensive. In it is the old temple
place, a piece of the *via Dolorosa* (way
of pain), the pond of Bethesda, the old

Armen church, the dwelling of the
Pa-ha with the old barracks. Among
the important buildings of late years,
is the improved synagogue of the Ash-
kenasion, which is a beautiful building.

The windmill of Marelione is very
costly, and grinds, with the exception of
Saturday, every day. The beautiful
Austrian Hospital is also worthy of no-
tice.

The Jewish Poor House, on the field
belonging to Marelione, is a new Poor
House for German Jews. The Ru-
have a beautiful church called the Holy
Trinity.

The Church of the Grave is quite a
large structure. There you will find peo-
ple of all nationalities. Inside of the
church on a dais, at the left, are Mo-
hammedan watchmen leisurely smoking
their pipes. Directly North of the ex-
treme is the "Sheep of the Lamb"—a
slab of red sand of marble and four long
and two short walls. All members of the
church kiss a upon entering and leaving
the house. On every Fast day they
around the stone.

The Christian Plan of Calvary,
which is approached by a stairs of 26 or
27 on the South-west, and one on
the North-west, is a narrow way of forty
feet, is covered by a dome, 14 feet in
diameter, which is divided into two parts
by two white marble pillars. In one
part of the Northern division of the
dome is a lattice-work covered with gold
and diamonds. Below the lattice-work,
below the altar, is a split stone. In this
stone there are three crosses in which
crosses have stood. The middle spine,
where the cross of the Saviour is said to
have stood, is covered with six plaques,
on which is inscribed in Greek, "God
our King gave us our life."

Four and a half feet to the south of this
inscription, but a little higher, is the main
rock which became so white as to be
dying. The rock is covered with oil by
which extends East and West.

A. F.

FROM PENNSYLVANIA.

THE Brethren at Work. DEAR
BRETHREN.—I was made glad in
reading Nos. 1, 2, 3 and 4 of your work.
Excellent matter neatly printed. You
have quite an array of able contributors.
I kindly hope the present number may
be happily fulfilled with the benefit of the
church and the glory of the Master.

I am glad, too, to learn that the P. C.
and P. have united at Huntington, Pa.
Brethren Givens and myself are equal
in position in the church at Green Tree,
Pa. He will carry for your paper,
and I for the new one formed by the
union above named—all harmoniously.—
One paper West, one East and one in
the center. May God bless them all.

There is room and work for you all.—
Each has a specialty, not for each forty-
six but for the whole *Brethren*. And
certainly there is work enough in the
body to sustain them all, and to the
mission of Bro. Hoge's laws. I hope
and pray they may see no poverty.
Humiliation is working, and also can
save the hearts of those engaged in the
work of the salvation of souls.

Though the mission of Bro. Hoge
looks small, great results may, and we
hope will, follow the small beginning.

May the blessing of the Lord be with
you. Bro. Stork's claim of a year is
that of only one man among 2 millions,
yet, to me, it has mighty significance.

The specialty of the Western Har-
will be the support of one-one and times,
as those ministers originated the same,
at least, first took a good firm action
there. And just here let me ask, has
that organization been really de-
veloped? Ought not each Brethren to be
organized in union, having a system of
pledge and exhortation, as to have a
constant stream flowing into the treasury
a systematic effort may not prove effec-
tively. How, perhaps, our church in
Green Tree may prove, I cannot tell.—
But then first one shewed an apper-
ception of the work to be done.

I remark of that such. How, I say,
specialty. But of the last time to de-
velop more fully the work, let me by
Brethren in Kent and Q. and C. and
V. and N. and O. and P. and R. and S.
and T. and U. and V. and W. and X.
periodicals now absorbed in the same to

be published at Huntington, Pa., viz:
A medium for the interchange of views,
comparing and examining them in the
light of the Scriptures, trying to prove
what is true. To think of those things,
and to act wisely in accordance with gos-
pel principles, is a very important duty.

And the specialty of the *Vindicator*
will be to keep in view the old land-
marks, warn against innovations, and to
let the old brethren have room to ad-
vise, admonish, etc. I do fondly hope
that each in its sphere may co-operate in
the good work. Go on brethren, take
courage, trust in God, and keep your
faith alive by the embodiment in gospel
work.

ISAAC PRING.

„Der Bräuderbote.“

Is to be published monthly, which
we publish specially on that part of the book,
which that paper, to be in the German lan-
guage.

It is the same size as the "Brethren at
Work," but is published monthly, and will be de-
voted to the publication of the faith and practice
of the Brethren in a variety of primitive
Christianity. We will endeavor to make for
our German people a useful, religious, monthly,
and hope they will give it all the encourage-
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A home for well come with the begin-
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ing three names and \$1.75 will receive an addi-
tional copy free. For all over this the agents
will be allowed 10cts. for each additional name.

DANISH MISSION FUND.

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" " " " " "	5.00
" " " " " "	10
" " " " " "	50
John H. Stinger	250
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nephews. Those who have seen the en-
velope are well pleased with it, and take
delight in using them, when writing to
their friends. Send for a package, show
them to the members, and the good by
using them. They will be sent post-
paid for 15 cents a package—25 in a
package—or 50 cents a hundred.

The Brethren at Work.

A RELIGIOUS WEEKLY.

EDITED AND PUBLISHED BY
J. H. Moore, J. T. Meyers, M. M. L. Johnson
ASSISTED BY
R. H. Miller, J. W. Stone, Daniel Vanhook, D.
R. Mendenhall and Mattie A. Ford.

The Brethren at Work, is an incompre-
hensible doctrine of Primitive Christianity in all
its essential purity.

It is the only New Testament in the only
Bible of the world of faith and practice.

It contains that Faith, Repentance and Hope
which are the foundation of life.

God's Love, His grace and His mercy, the
three most precious things in the Christian's life.

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J. H. Moore, Editor, Carroll Co. Ill.

THE BRETHREN AT WORK.

"Behold I bring you good Tidings of great Joy, which shall be unto all People."—LUKE 2, 10.

Vol. I.

Lanark, Ill., November 18, 1876.

No. 9.

The Brethren at Work.

EDITED AND PUBLISHED WEEKLY.

J. H. Moore, J. T. Meyers, M. M. Echelman.

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For The Brethren at Work.

THE GOOD OLD WAY.

SELECTED BY THE EDITOR.

LIFT up your hands, O ye men of old,
And taste the pleasure Jesus sends,
Let nothing cause you to delay,
But hasten on the good old way.

Our enemies here, though great they be,
Shall not prevent our victory,
If we but watch and fervor and pray,
Take soldiers in the good old way.

O, good old way, how sweet thou art!
May none of us from thee depart
But only our enemies always say
We're marching in the good old way.

Though Satan may his powers employ,
Our happiness he would destroy,
Yet never here we'll give the day,
And shout and sing the good old way.

Ye saints and sould, for heaven's reward,
Soon all our griefs to joy shall end,
Our God will wipe all tears away
When we have run the good old way.

Then far beyond this mortal shore,
We'll meet with those who've gone before,
Through grace and divine will gain the day,
By marching in the good old way.

Lena, Ill.

For The Brethren at Work.

The Bible And Inspiration.

NUMBER VII.

It will be observed from what has already been said that there can be no possible doubt but what the prophets or Old Testament writers were supernaturally aided in what they said and taught. Believing that such was the case, and that sufficient evidence has been presented from the scriptures to establish the fact, we therefore propose to notice now the New Testament writers.

It is a fact that if the Scriptures of the old economy were given by inspiration of God, much more were those writings we now term the New Testament, because the different writers of this sacred book were especially aided, it is said by the Holy Spirit in what they said or taught. Christ had promised them the Holy Spirit, who should bring all things to their understanding and remembrance, and teach them what to say. "It is not you that speak," said Christ, "but the Spirit of my Father speaketh in you." This promise of Christ, that the Holy Spirit, who should teach them all things was fulfilled on that memorable day, when the Spirit descended in all his fulness upon them like a mighty rushing wind, and they were all filled with the Holy Spirit, and began to speak as the Spirit gave them utterance. Here, the word *apophthegmata*, is used in connection with the Holy Spirit, and more particularly implies such utterance as proceeded from immediate inspiration, including at the same time oral communications.

It is obvious, also, that this change was not by a gradual development, as is sometimes the case with the Spirit in his wonder-working power in the human soul. The change was sudden; as when God said, "Let there be light, and there was light."

From the very moment this transformation is said to have taken place, we notice a change in the boldness of Peter, in the fervor of John, and in the timidity of Luke. These men who were once fishermen, and regarded by the higher order of the Jews as the stuff of society now ask in word-like these, "Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken unto my words." This same Peter, who denied his Lord and Master on the crucifixion day now comes before the same people with the boldness of a lion, and the authority of a king. It is again to be observed that none of the apostles claimed or even pretended to be more than mere ordinary men, until after the day of Pentecost.

From this day on, however, they claimed to be the infallible organs of God, in that which they both said and taught. They required of men to receive that which they said and taught not as the word of men but as the word of God. 1. Thess. 2, 13. Paul even pronounces an anathema on an angel from heaven, who should preach any other gospel than that which he had taught. Gal. 1, 8.

The apostle John declares that "Whoever does not receive his record as being of God maketh God a liar." 1. John, 5, 10. Again he says: "He that knoweth God, heareth us; he that heareth not God, heareth not us." Not only are there assertions of infallibility, this authority of God, such as teaching in his name and by his special direction found in a few isolated passages of scripture, here and there, but the Bible is characterized with it. Just as all nature seems with evidences of an extramundane power, a voluntary agent, so the scriptures when speaking of its writers everywhere acknowledge them to be infallible, that what they said God said.

J. T. MEYERS.

For The Brethren at Work.

THE WAY.

BY THE EDITOR.

"There is a way which seemeth right unto a man, but the end thereof are the ways of death." Prov. 14, 12.

DEARFUL, shuddering thought, a man thinking he is traveling the road to life and behold he is on the way to death. Such is the true sentiment of the above text. Can the mind of man conceive of any greater and more lamentable disappointment than for a man to picture before him the prospects of eternal life, with all the beautified beings where there is fullness of joy and pleasures for ever more, and where God and the Lamb and joyrals of angels will constitute his companions, and where he can sing the song of Moses and the Lamb? "Great and marvelous are thy works, O Lord God, Almighty. Just and true are thy ways, thou King of Saints." without possibility of any thing marred by sin and enjoyment? But, alas! instead of realizing his expectations, he must only turn away in sad disappointment to turn his eyes downward in sorrow, to take up his abode with the devil and his angels where there is weeping and gnashing of teeth, but yet permitted to see the righteous in their happy state so that he may be fully able to realize what he has lost by not traveling the way, which is right instead of the one which only seemed to be right.

Dear reader pause and reflect for a

moment and ask yourself the question, Am I sure that I am right or does it only seem to be right? In matters fraught with so much importance as the salvation of the soul, we should be certain, and it is our happy privilege to be certain and not only seem, which is to think or imagine, to strike our apprehension or fancy."—Webster.

The text does not apply to that class, who do not profess to be right. Many will acknowledge that they are traveling on the broad road to death, and hence will not be disappointed. But those who imagine that they are on the narrow or right way, and have no better evidence than feeling or imagination will be disappointed, for it only seems to be right and therefore leads to death.

Thomas said unto the Savior, "We know not whither thou goest and how can we know the way?" Jesus said unto him, "I am the way the truth and the life and no man cometh unto the Father but by me." Here is the right way pointed out by the Savior, that is the way he traveled, and if we follow his footsteps we will travel the same way and,

All other paths must lead to misery.
How fair so ever they seem.

The question then arises, Is the way the Savior traveled pointed out sufficiently plain so that we can be certain? We answer it is to every spiritually minded seeker after truth; but when you do find it, it may not seem right to you. To illustrate, have you not frequently in traveling thought you were going south when you were going west, or west when you were going south? I have, and I was so positive that mere assertions or persuasions would never have changed my mind. Only one way it could be done, and that decided the matter beyond a doubt. In a cloudy day I use the compass, in a clear day I look to the sun; and when fully convinced of the correctness of the latitude yet to my fancy or imagination it would continue to seem different, especially if I was wrong in my imagination the first time I traveled the road. Even so in matters of religion, the impressions we receive in our childhood would naturally seem to be right, but sometimes when tested by the gospel compass or the Sun of righteousness, we see plainly the way is wrong. We are not traveling the way that Jesus traveled for it does not lead us to do what Jesus did. What then dear reader, shall we continue to travel on the way which only seems to be right? Oh no! hearken to the voice of the Lord through the prophet, "Stand ye in the ways and see and ask for the old path, where is the good way and walk therein." Jer. 6, 16. Do not venture on in doubts, your way must be clear, plenty of guide-boards all along the road.

How many of our dear readers will or may say that it seems right to sprinkle or baptize infants, and recognize them as members of the church, yet the gospel so plainly teaches that the Savior pronounced them the model subjects of the kingdom of heaven, for he said, "not such is the kingdom of heaven," and again, "Except ye be converted and become as little children ye shall in no wise enter into the kingdom of heaven," and sealed his declaration with heaven's signet by laying his holy hands on them and blessing them, but not baptizing them; therefore to recognize them subjects of the kingdom of heaven without baptism we know is right, for the Savior said so, but to baptize them to bring them into the kingdom would not only be wrong but presumption, for it would be doing the Savior's work over again, though it may seem right to thousands to do so, because they had teachers to teach them so.

Again, to resist evil and hate our enemy seems right to many, but that too is a false way, and David says "I hate ex-

ery false way" (Psalm 116: 294). Jesus says "Resist not evil but love your enemy," and if we love any person we will do them good and not evil. If he hungers we will feed him, if he thirsts we will give him drink. No man can love another and at the same time do him an injury and even take his life, as is claimed by many, though it may seem right to some to do so it is nevertheless unscriptural and consequently leads to death. Again, it seems right to many to put away their wives for many trivial causes by giving a writing of divorcement, and then marry another but Jesus says, "Whoever putteth away his wife, except it be for fornication, and marryeth another committeth adultery and who-so-ever marryeth her that is put away committeth adultery." Therefore this very prevalent demoralizing, and soul destroying practice is also unscriptural, and hence the end of that way is also the way of death.

It also seems right to members to engage in church festivals, church fairs and church societies, and a variety of other mirthful and jolly amusements for the purpose of raising church funds. The apostle Peter (1st. Pet. 4: 3, 4) calls it all abominable idolatry, and because they think it right they will speak evil of those who do not run with them in the same excess of riot. And was it not that this very popular practice was so strongly branded with Reverends and Rabbis, many a precious soul would lift the curtain and see the spirit that governs and controls them, and that the end of that way is the way of death.

We will now call attention to a few circumstances in which men thought they were doing right, and yet were doing wrong. It seemed to be right for Saul to spare the king Agag, and also the best of the flock to offer as sacrifice to the Lord in Gilgal; yet it was wrong, for the Lord through Samuel had commanded him to destroy them root and branch (1st. Sam. 13, 25) though seemingly plausible reason for his departure, but God was displeased with him, and in consequence thereof he came to a miserable God-forsaken end. Again in 1st. Kings 22, 6 we read of Ahab going up to Ramoth-gilead to battle, under the influence of his four hundred prophets, never once suspecting them to be under the influence of a lying spirit, simply because they all agreed and prophesied just as he wanted it, but rejected Mielch the prophet of the Lord, first because he was so far in the minority, and secondly because he did not prophesy as he wanted him, or as the rest did. Dear reader, right here let us learn a lesson, that is not to believe any thing simply because a great majority believes and practices it, for it may nevertheless be unscriptural, or the result of a wrong spirit; for the apostle in speaking of the last times says "There are many spirits gone out into the world, but we should try them whether they be of God or not." And again, not to reject the truth advocated by his servants, though they may be in the minority. The Savior says many travel the broad road but it leads to death.

The prophet that went up to prophesy against the altar of Baal was commanded not to return the way he went, nor to eat bread or drink water in that place, but when he was met by another one who said I also am a prophet of the Lord, come, we will eat and drink and then shall you go upon your journey, he thought it would be right, but behold death met him before he returned.

Furthermore Jesus says, "Many will come to me in that day and say Lord Lord open unto us;" but he will answer, "I never knew you, depart from me ye workers of iniquity." What they

had done seemed to be right to them, for they replied, "We have cast out devils in thy name, and in thy name have done many wonderful works." Their way seemed to be right to them, but alas! the end of that way is the way of death.

Dear reader, we have set before us in the Bible a way straight and narrow, spoken of by the Prophets and Patriarchs, and prepared by John the Baptist, and traveled by Christ and his apostles, and all his blood-bought children. It is a beautiful way, a way of holiness. No unclean thing, but the redeemed shall walk in it. The crooked has been or is made straight, the rough smooth, the hills brought down, the valleys filled up, that is, there are no Reverends and Rabbis: no great and small, no rich and poor, none to be cast off and despised, and others to be extolled, all must come on a common level as brethren and sisters: all walk upon the same plain path on which Christ and the apostles traveled. This way we know to be right, it does not only seem to be; but there are ways that may seem to be right, but we do not know, we are not sure hence traveling in doubt, and the Scriptures says, he that doubts is damned. We now have in the above considerations set before us two ways. The one a narrow beautiful straight forward even way which we know to be right, that leads to life; the other a broad crooked, lully and rough way, and at last only seems to be right, but we know it leads to death, for our text says the end of that way which seemeth to be right is the way of death.

Lena, Ill.

AN INCH OF TIME.

MILLIONS of money for an inch of time," cried Elizabeth, the gifted, but ambitious Queen of England, upon her dying bed. Unhappy woman, reclining upon a royal couch—with ten thousand dresses in her wardrobe—a kingdom on which the "son never sets," at her feet, all are now valueless, and she shrieks in vain for a single "inch of time." She had enjoyed threescore and ten years.—Like too many of us, she had so devoted them to wealth, to pleasure, to pride, to ambition, that her whole preparation for eternity was crowded into her final moments; and hence she who had wasted more than half a century, would butter millions for an inch of time.—Lena

MAKING LIGHT OF CHRIST.

THAT which men highly esteem, they would help their friends to as well as themselves. Do not those men make light of Christ and salvation, that even take so much care to leave their children portions in the world, and so little to help them to heaven? That provides for the necessities so carefully for their families, but does so little to the saving of their souls; their neglected children and friends will witness that either Christ or their children's souls, or both, were made light of.—Lena

REST.

FOR the rest, about which they said is concerned, I desire to know whether, wearied out with her own righteousness, she is leaving to breathe and rest on the righteousness of Christ. I know of our age, this temptation to put off for a while, but in many, and charity with those who are struggling with it, which might be just and good, before my good brother, learn of Christ and His crucifixion, and let his law be thy delight, and thy guiding star for evermore.—Lena

The Brethren at Work.

"The Brethren at Work," will be sent post-paid, to any address in the United States or Canada, for \$1.35 per annum. Those sending eight names and \$10.85, will receive an extra copy free of charge. For all over this number the agent will be allowed 15 cents for each additional name, which amount can be deducted from the money, before sending it to us.

Money Orders, Drafts, and Registered Letters may be sent at our risk. They should be made payable to J. H. Moore.

Subscriptions, communications, etc., should be addressed: J. H. MOORE,
Lanark, Carroll Co., Ill.

LAKARE, ILL. NOVEMBER 18, 1876.

In the last issue, under the head of Jerusalem correspondence, we made a mistake and wrote "American quarters," instead of "Armenian quarters," as it should have been.

A telegram from Bro. Hillery, who has been lying sick at the house of Bro. John Wampler, Carthage, Mo., informs us that he is now better and would soon start for his home at Shannon, Ill.

If any should fail to get their papers in due time, they will please drop us a card. Just about this time the whole country is in a state of excitement over the election, and consequently the mails have been very much neglected the last week.

LAST Saturday we had a pleasant call from our uncle, Philip A. Moore, of Romecke, Woodford county, Ills. He preached for the brethren at Shannon on Saturday evening, and Sunday 10 A. M., and also, at Cherry Grove Sunday evening. He reports good prospects for a large list of subscribers from Woodford county.

BROTHER Hope is now in Norway preaching the gospel. He says there are more calls for him to preach the word than he is able to fill, and that the officers of the government treat him with kindness and respect. This is the result of living in accordance with teachings. To preach one thing and practice another is so inconsistent that the most careless observer cannot fail to see it.

PARTIES desiring printing, such as pamphlets, tracts, envelopes, bill heads, letter heads, sale bills, cards or anything of the kind in either English or German, or both if wanted, can have it neatly executed by sending to us. Orders by mail promptly attended to. We are prepared to correctly translate from German to English or English to German as may be desired.

WE feel to apologize to some of our readers for using an inferior quality of paper this week. We ordered paper from Chicago in good time, but the excitement over the election has so deranged business in certain circles that the paper was not sent in time to be used in this issue, hence we have to print about 700 copies on an inferior kind of paper. The consequence will be that about 700 of our subscribers will not get as good paper as heretofore, but then they can see the difference between good and inferior paper. Will try to avoid any similar mistake hereafter.

OUR AGENTS.

SO far as heard from our agents, seem to be doing an excellent work, and are meeting with pretty good success in collecting subscribers. The largest list we have yet heard of is 30 names. Our prospects for a large list seem to be very good, and we hope our agents will work faithfully and send in the names just as fast as received that we may get them on our book in good time. Those wishing to act as agents will write for specimen copies and prospectus, which will be furnished free.

WALDENSES IN MISSOURI.

WE incidentally learn that a small band of Waldenses from South America have commenced forming a

church and settlement in the state of Missouri. The exact part of the state where this church is being formed, we have not learned. If any one can give us any information regarding their whereabouts, their language and also the addresses of their ministers we will accept such as quite a favor.

There is, if our memory serves us correctly, a small body of these people somewhere in the state of Mississippi, but we know very little of their faith and practice. A number of them are still living in the valley of Piedmont, and it is presumed that if the settlement in Missouri proves successful, a number will emigrate from Italy. America is steadily becoming the world's asylum of religious liberty, and how thankful we ought to be that our homes and kindred are here.

DER BRUEDERBOTE.

THIS week we print and mail *Der Bruederbote* to all its subscribers, though owing to our great pressure of work, a little late. One more number and the present volume closes. The next volume will be commenced with the beginning of 1877. *Der Bruederbote* is the same size as THE BRETHREN AT WORK, but published monthly instead of weekly. Price 75 cts. per annum. Any person sending five names will receive an additional copy free, or for \$2.00 we will send both *Der Bruederbote* and *The Brethren at Work*. Our *Practical Plan of Salvation* is now being translated and printed in *Der Bruederbote*, and as soon as this is finished then our *Trinitarian Tract* to the *Apostles* will also be translated and published in the paper. In addition to these we purpose publishing a great deal of important matter, that our German people cannot well afford to do without. It being the only German paper now published in the brotherhood, it is hoped that our brethren and sisters generally will take quite an interest in giving it an extensive circulation. Send for specimen copies and prospectus and introduce it as far as possible among all the German readers in your community.

ADAM AND CHRIST.

A STRIKING contrast is manifested in Adam's defeat by Satan, and the victory of Christ over the enemy. In the first instance the adversary prevailed over our first parents, while in the latter, the seed of the woman drove him from the field. After his victory over the first happy family on earth, a consolation to the whole human race it was declared that the seed of the woman should bruise the serpent's head; this long looked for promise, was fully met, when the seed of the woman, in the person of Christ, came out more than conqueror, in the lonely battle of the Wilderness.

The conflict continued more than three and a half years, when the final resurrection and ascension of the seed of the woman gave him the victory over death, hell and the grave. Thus the seed of the woman bruised the serpent's head, rescued the world from the penalty of Adam's sin, reinstated them in the dispensation of grace, and now we have reason to us in Christ what was lost in Adam.

THE VINE AND BRANCHES.

Continued from last paper.

Christ is the vine, and ye are the branches. John 15: 5.

AS we are engrafted into Christ the vine, and as it is concluded that we need not bear fruit like the vine, from the fact that the graft always produces fruit of its own kind, we deem it proper to set before our readers a clear elucidation of at least this particular part of our subject.

In nature, however, the graft of each kind of its own kind, hence it follows that the olive branch when engrafted into the grape vine still produces the olive fruit. The nature does not change either the nature of the graft or fruit.

If the nature is to illustrate the nature of the vine and branches, it must be upon an apple to Christ the vine and for

branches, it proves too much: for then the Mormon when engrafted into Christ would still be a Mormon; the changing of relation would not change his nature. The same might be truthfully said of the Mohammedans and Pagans. Thus Christianity would be of no benefit to the world whatever.

Paul in Romans 11: 24, gives a clear solution of this problem when he discovers to us that the grafting in this case is *contrary* to nature, then it follows that all those who are engrafted into Christ not only partake of his nature, but produce the same kind of fruit. The Mormon when engrafted into Christ ceases to be a Mormon, and no more believes and practices the Mormon doctrine, but becomes a Christian. Just so with the Pagan or any other person or class of people: when engrafted into Christ, they not only partake of his nature but bear the same kind of fruit.

This feature is a noble characteristic of the Christian religion—one that commends itself to the playful consideration of every attentive Bible student. Those who are not advanced into, and accept the teachings of Mohammed, partake of his nature, that is, are influenced to become like him. So it is with those who are introduced into Christ; they are thereby influenced to become like him, believe and practice what he taught, and engage in the same kind of religious duties that he practiced and enjoined upon his followers. It therefore follows that if all the religious communities were engrafted into Christ they would all be alike. There would be no divisions among them, but all would be perfectly joined together in the same mind and the same judgment. There would be no contentions about the speculative and conflicting theories of modern Christianity, nor would there be one party obeying a command and another rejecting it; there would be no contentions about obeying any of the plain, positive teachings of either Christ or the apostles. But as long as one clings to W—, another to C—, another to L—, and the fourth to Christ, just that long will we have these contentions and divisions among us. One party practices several different modes of baptism because 1. the vine of which they are a branch, practices them. Another party reject foot washing, and were admonished to do so by the practice and teachings of C—, to whom they are closely united by faith and practice. Let all parties become closely united to Christ by faith and practice and these differences will vanish at once.

Next we inquire: Whom the branches? To this, three very plausible answers may be given.

1st. The different congregations of true believers composing the Church of Christ. All the branches being alike and producing the same kind of fruit, may very beautifully represent the Church of Christ composed of numerous congregations perfectly united in the same faith and practice. But it would certainly be contrary to all reason and good logic to call churches that neither resemble each other nor Christ, branches of the true vine.

2nd. Christ the vine, and the apostles the branches. The apostles being engrafted into Christ are the branches and produce fruit—the New Testament, upon which all nations can feast and be saved.

As the vine supports and imparts life and nourishment to the branches that they may bear fruit, so Christ supported and instructed his apostles that they might hand down to rising generations that which will restore them to the favor of God as enjoyed before the fall of our first parents. Thus we were contained some beautiful thoughts.

3rd. Christ the vine, and all true Christians the branches. To this we incline, believing it to be more in harmony with the general tenor of the Scriptures, for our text says: "I, Christ, am the vine and ye are the branches." Every one who is received into Christ is engrafted into him, and becomes a branch of the true vine. Then, gentle reader, if you are in Christ it will be known by your fruit, for you will partake of his nature and produce in your action and conversation the same fruit that you can in Christ. But if there be no re-

semblance whatever, certainly you stand in need of much grace that you may be purged and prepared to bear more fruit.

SOME GOSPEL FACTS.

Four hundred years have taken in hand to set forth in order a declaration of the things which are most surely believed among us, even as they delivered their notions, which from the beginning were unwritten, and which of the world, it seemed good to me also, having had perfect understanding of all things from the very first, to write unto thee in order, most exactly that thou mightest know the certainty of those things, wherein thou hast been instructed. Luke 1: 1-3.

WE will carefully observe, First, That "many" had taken something in hand.

Second, That something was, "a declaration of all things most surely believed among" the children of God.

Third, That "those things" were set forth precisely as they were delivered by those who, "from the beginning, were eye-witnesses, and ministers of the word."

Fourth, That Luke had not only understanding, but perfect understanding of "all things" from the very first.

Fifth, That the "all things" which were received and delivered were not simply believed, but *surely* believed. And more than that, they were *most surely* believed.

Having these facts well fixed in our minds, let us continue to look at them in the splendor of gospel light.

The position we occupy before the world assigns the great body of religious professors as having departed from the faith and doctrine of Jesus, but without any feeling of animosity or bitterness on our part. The position is the result of a strict adherence to the principles of our Lord Jesus. We made none of those principles, we never invented any law or rules of faith and practice. All we have, all we are, all the rule, belong to Christ.

We seek no advantages that will not as surely come to others if they obey Jesus. Neither do we seek any glory that can not be ascribed to our heavenly Father. What we are willing to believe, obey and enjoy can be believed, obeyed and enjoyed by all others *if they will*. Time, the effort to get back to correct principles is never apprehended by those who are involved in error and abuse; but what of that? Get back we must, whether applause or denunciation greet our ear, for the faith and practice that led to salvation in the first century will surely lead to salvation in the nineteenth. The world may change, the earth, the rivers, the forest may change but the gospel of Jesus never. Right principles and exact truth are just as essential to our holiness now as in the day of Christ and the apostles. Age and abuse have not subtracted one iota from their power. Error has no divine right. Neither are Christians commissioned to retain error and abuse.

We know that the eye-witnesses of the Lord Christ's ministry "*most surely believed*" the "all things" of their Saviour. To "*most surely*" believe the same things is no disgrace in the sight of God. I am *not* a Christian because he "*most surely*" believes the "all things" which Christ and his apostles delivered. If a man can "*most surely*" believe the gospel by not obeying all of it, can not another one be a Christian by doing precisely as the Lord Jesus teaches?

No difference how much men may say the order of God's house has been changed, *the subject is still the same*. An error or untruth does not become a truth because somebody says so. If all the world should say that oil and salt-water combined produce sugar, that wouldn't make it so. Just so, if all the world says a little obedience and a large amount of error is the exact truth as revealed by Jesus, that would not make the mixture an exact truth. A truth can not be a truth in the first century and an error in the nineteenth. Neither can a truth in the first century be traced back to the first and there found to be a falsehood. Christ was the truth, and thus the early Christians *most surely believed*.

The apostle *believed* *in* Jesus. They believed *of* he taught. They believed that Jesus was the Son of God, and taught it. They believed the doctrine of repentance, and taught it. They believed what Jesus

said of faith, and taught it. They believed what he said about baptism, taught and practiced it. Thus far they did precisely right, because they simply believed, taught and practiced what Jesus commanded. They believed what Christ said about feet washing, taught and practiced it. In doing this, they "*most surely believed*" in feet-washing, did they not? Feet-washing being one of the "things" of which they "had perfect understanding," they did not "*most surely*" believe it by *not* practicing it. To publicly wash one another's feet being the practice of the primitive Christians who obeyed all divine orders, and obeyed none that were not divine, it follows, that in order to occupy apostolic ground, the same must be believed, taught and practiced now.

That the primitive Christians "*most surely believed*" in the Lord's Supper—a full evening meal,—taught and practiced it, is beyond a doubt. It being a truth in the time of the apostles, and worthy of strict observance, is it any the less a truth now? Were they not "*most surely*" Christians when they believed, taught and practiced it? The conditions of pardon and eternal life being the same in the nineteenth, as in the first century, is a man any the less a Christian if, from the heart, he believes, teaches and practices the same "form of doctrine?" Is he a Christian,—doing precisely as Christ and the apostles did, when he believes, teaches and practices *nothing else*? Can he say he "*most surely*" believes "all things" taught and practiced by the early Christians? This is an important query, and its answer should be sent back by at once strictly complying with the requirement of the Lord Christ.

We ask no man to believe more than the apostles believed. We ask none to enjoy less than they enjoyed. We ask none to obey somebody else instead of obeying Jesus. To have faith in God and his word is no disadvantage. We know that God never made man because he loves and obeys him. He punishes no one for obeying him as the apostles did. The wrath of God is not reserved for those who obey him, but for "those who know not God, and obey not the gospel of our Lord Jesus Christ" (2 Thes. 1: 8). Therefore to "*most surely*" believe and obey "all things" that the gospel teaches is to please our Father. To please him is life eternal.

To know the certainty of those things wherein we have been instructed is our only satisfaction. Why not? C

IMPORTANCE OF TIME.

BY C. J. WOODSON.

Continued from last number.

Body, if ye will hear his voice. Brethren 1: 10.

THESE, by way of application, we address ourselves first to the young, who have not yet spent much of their time in sin. Embrace Christianity in your youth, while your hearts are yet tender, and the affections are susceptible of being raised to heaven and fixed upon heavenly things. By so doing you will escape many snares and temptation. You will lay the basis of Christian character being equally strengthened and developed, and you are growing strong in the Lord in the power of his might. Your whole organism, physical, mental and moral, is governed, controlled and brought in subjection to the graces and virtues of Christianity. Your influence is also on the side of right, influencing your associates to imitate your Godly example, thus taking others with you to heaven, and spending your time in the service of God; and if faithful until death, will hear the welcome proclamation, "Come ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world."

We next address ourselves to those more advanced in life, who have spent a good part of their time in sin and folly, who may be head of families and still out of the church. The language of our text, speak kindly to you "today." If any you have spent too much of your time in sin already. Your influence on your own family is not good. You are not bringing up your children in the nurture and admonition of the Lord,—

Your influence among your neighbors is perhaps not as good as it might be; besides this, the time you have already spent in sin, is time lost, and *badly lost*. To-day, if you had embraced religion in youth, you might be well advanced in the way of life and salvation; but instead of this you are still in your sins, and losing more time. We entreat you to hear the voice of Jesus "to-day."

We next address ourselves to those who have arrived at old age and yet in their sins. Of these there are many in the world. The language of the text, "to-day," speaks in thunder tones to you, telling you that your day of life is nearly spent, your clock of time has struck eleven, and soon will strike twelve; your race is nearly run and still sinning, still losing more time. We entreat you also to hear the voice of Jesus, "to-day," though it be the eleventh hour.

MEANING

means to *dip* in this connection. Obedience is the best sacrifice we can offer unto God. Christ knew that there was a disposition in the human mind and heart to evade the more self-denying part of his word, hence says, "Not every one that saith unto me Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven" (Matt. 7: 21). Again, "Teaching them to observe all things whatsoever I have commanded you" (Matt. 28: 20). Again, "For this is the love of God that we keep his commandments" (John 5: 4). Again, "And hereby we do know that we know him of we keep his commandments" (John 2: 33).

(To be concluded next week.)

BAPTISM

Into Each Name of the Trinity.

BY A. W. STUN.

But I am exclaiming with astonishment, "What one immersion?" and three immersions. Such, I remark, is not at all strange when we reflect a little upon the uses and idioms of language. When Christ spoke of the universal church he said, "My church," *ekklesia* (Matt. 16: 18). Paul called it "my body," yet we find its local parts called "churches," *ekklaias*. There was the church at Rome, at Corinth, at Ephesus, the "church" of Galatia, the "seven churches" (*ekklesiai*) of Asia (Rev. 1: 1). In common language, the woodman that has cut off his log, says, "I have cut off my cut." But how did he get it off? By cuts. You call that formal initiation a "cut," but of what does it consist? Of scabbles. I make the remark only to show that the same word is often used in the singular to express the whole of a thing, that is used in the plural to express its parts. Alexander Crichton, one of the most distinguished Baptist writers that Europe ever produced, found no difficulty with this thought. He said, "The three immersions used by the ancients in the performance of the rite are called *ten baptisonta*, three baptisms; that is, three immersions; for it could not have been three purifications, it was only one purification. I am well aware that the three immersions may be called also one baptism. My philosophy can account for this. When they are said to be three baptisms, the word is used in reference to the act of immersion; when they are called one baptism, the word is used in reference to the rite in its appropriate sense. The three immersions are, in the estimation of those who used them, only one rite, which was designated by the word baptism" (Crichton on Baptism, p. 491). But we do not need the foregoing argument, however valuable, if we remember that "an *hopsa*" here rendered "one baptism," cannot be rendered "one dip." Could it be rendered by some word bearing the same relation to *baptizo* that *baptisonta* has to *baptizo*, the polyvalence of the single action would have an argument. *Imp*, put on, is a term in the present tense substantives *baptizo* and *continuation* of action. The *hopsa*, *hopsa*, expresses but one action, but *hopsa* implies a *placability* of the word. The word *placability* requires but one articulation, but *one speaking*,

indicates a repetition of words. So, *one dip*, would require a person to be put into the water *once*, but the word admits no such rendering, while the Emphatic Diaglott renders it "one dipping," and Luther's translation has it "eine taufe" *one dipping*. With this rendering I am informed corresponds the Gothic of the 4th cent., the Anglo-Saxon of the 8th cent., the Danish of 1524, the Swedish of 1534, and the Dutch of 1550.

It should be remembered that *baptizo* corresponds with *baptizo* a frequentative Greek verb. Bullion says, "Frequentatives express repeated action," also, "Frequentatives are those which signify repeated action." These commonly end in *o*. (Gr. Gram. § 72, 193, 8, § 115, 314, 2). With this agrees Kost (Gram. § 94, 2, 10), also, Buttman, (Gram. § 119, 1, 5, 2). To this class of verbs belongs *baptizo*. In support of this statement we appeal to lexicographers of acknowledged scholarship and ability. Liddell and Scott define *baptizo* "To dip repeatedly," &c. Damegan says, "To immerse repeatedly into a liquid," &c.—Passow says, "To immerse often and repeatedly," &c. Bretschneider says, "Properly, often to dip, often to wash," &c., and Richardson's large English Dictionary defines baptize as anglicized in James' translation from *baptizo* "To dip or merge frequently," &c. Our position is still strengthened when we remember that while these prominent lexicographers find in *baptizo* the idea of repetition, *one*, as far as we have been able to learn, denies it. It is true that a large class of lexicographers omit it, which omission, however, is no testimony against it. There are several important incidents recorded by the evangelist John, which Matthew, Mark and Luke do not mention. Do we, therefore, impeach the correctness of John's testimony, and reject it? Verily not. Had Matthew, Mark and Luke contradicted John, the case would have been different. And had other lexicographers opposed the testimony of Messrs. Liddell, Scott, Damegan, Passow and Bretschneider, the matter would be different here. But *positive* testimony can never be invalidated by mere opposition. Yet I do not know that I will go on—let I say all lexicographers have granted what we claim in the tropical meaning of *baptizo* when they define it, "To dip to wash, to cleanse, to purify, to perform ablution," &c. Here I appeal to the candid, honest mind to decide for itself whether these effects are accomplished by *one dip*, or by *one dipping*. When one scratches, or when you wash your hands, or clothes, or perform any other ablution, it is done by *one*, or by *one dipping*. *Baptizo* means to dip, &c., with all the idea of repetition. But it and *ekbaptizo*, in compound, occur only six times in the New Testament, and never of baptism. The following are the examples: Matt. 26: 23, "has been dipping *ekbaptizo* his hand"; Mark 14: 20, "dipping *ekbaptizo* in *ekbaptisonta* with me"; Luke 16: 24, "that he may dip *ekbaptizo* his finger"; John 13: 26, "shall dip *ekbaptizo* and having dipped *ekbaptizo* the sop"; Rev. 19: 15, "garment dipped *ekbaptizo* in blood." Here we see the application of *baptizo*, when *baptizo* is said to occur eight times, and wherever the ordinance is referred to, with its cognates and its corresponding substantives, is employed. Thus being the case, I maintain that the apostolic language, "One Lord, one faith, one baptism," when understood, only supports our position. Some have criticised our allegation here by saying that if *baptizo* admits repetition of action the commission might be read, "Baptizing them *ekbaptizo* in the name of the Father, and baptizing them *ekbaptizo* in the name of the Son, and baptizing them *ekbaptizo* in the name of the Holy Spirit." The criticism, however, is both important and unscholarly. First, Because this principle *baptizo* in the text already admits the idea of continuation or repetition, which idea is limited only by the three distinct qualifying clauses of the text and, Second, Because no verb, in any language, can involve more than one action at a time in the present tense, but a given object can express or indicate a repetition of another idea of the action indicated by the root, suffice it then to say, no objection can be urged against

the frequentative force of *baptizo* that cannot with equal propriety be urged against the whole class of Greek frequentatives. Hence, before claiming that the expression "*one baptism*" is contrary to our mode of administration, they must prove not only that *baptizo* does not admit of repetition of action, but that this entire class of verbs ending in *o* and others to which *baptizo* belongs, which form a constitutional feature of the Greek language, are an imposition and have no such use, for as long as it is possible for any other frequentative verb to admit repetition of action, *baptizo* may do the same. Some have tried to beg the question here by saying that "repetition don't mean time." I answer, three actions following each other in succession, does make repetition, but *one action alone never can*. Mr. Campbell tried to evade the frequentative force of *o* by what he called a "*new theory*" of his own, viz: that *o* does not indicate the repetition of the action which the root denotes, but the rapidity with which the action should be performed, (Campbell and Rie Debate, p. 78). He substitutes the idea of *rapidity*, so irrelevant in its application to a sacred ordinance, for *repetition*, as though the two things were at all alike, and puts this *new idea* of his own in the place of a constitutional feature of a language, venerable with age, and rich in sacred and classic literature.

Note.—"GENUINITY," here, is quoted by Origin in one of his homilies on John, and more probably from older and more reliable readings as "Ecclesiastical," which seems to be the more correct rendering, as it evidently corresponds with Ex. 6: 24.

(To be Continued.)

OUR CALLING OF GOD.

BY A. W. STUN.

NUMERABLE millions of people have lived and died on this earth since the sixth day of God's creative work, when man was created in the image of his Designer. We are struck with awe when we think of such a numerical wonder. And we feel sad when we contemplate another thought—*each one of them was a sinner* before God, and had need of the atonement which was made by the sacrifice and the shedding of the innocent and precious blood of Christ, the "Savior of the world." This is a sweeping assertion, and must be correct if the Scriptures are inerrant. No one can lay claim to that innocence and holiness which Adam and Eve possessed before they violated the God of Creation's command, "Of every tree of the Garden thou mayest freely eat, but of the Tree of the knowledge of good and evil, thou shalt not eat of it." Eve first yielded to temptation, and then Adam, and so they ate.

The room

in their rebellion, when man first ate the forbidden fruit, and all our sin was born, and all our guilt was born.

—See Milton's "Paradise Lost."

This was an eruption of a volcano of corruption which has covered the face of the whole earth with the lava of sin. There is not a spot on the globe that is free from the invasion of the divided energy of God and man. We are all "under sin." But the Plan of Redemption has been extended, the way to our "Father's house" has been opened by his beloved Son, the true believer's Elder Brother, and

A GENERAL CASE

has been made. As every soul was concluded under sin, so he is a sacrifice unto God for all, and every soul is heavenly minded to come and be redeemed and saved. The prophet wrote of him, "A just God and a Savior, there can none be found." Look into me and be ye saved, all the ends of the earth (Isa. 45: 22). John, the beloved disciple, wrote the words of John 3: "But there cometh to me I will bring you out, and you shall see." Paul and Peter wrote to a young man, "The grace of God and a redemption in the sight of God our Savior, who will have all men to be saved, and to come unto the knowledge of the truth" (1 Tim. 2: 3-4). Of the many similar proofs to be found in the Holy Scriptures, I beg leave to quote one golden passage written by Saint John, in his exile on the Isle of Patmos, at the dictation of Jesus,

the Revelator: "The Spirit and the Bride (the church) say, come. And let him (the believer) that heareth say, come. And let him that is athirst, (the earnest seeker), come. And whosoever will let him take the Water of Life freely" (Rev. 22: 17). Oh what refreshing breezes are these from the highlands of heaven! Does not this last seem almost a special call to you, dear reader? Jesus calls you. Can you realize it? Have the hands of sin bound you so tightly that you cannot come? This cannot be, methinks, for Jesus has broken the power of sin, and it binds us only as we yield to its scattered influences.—Jesus saves the chief of sinners. He invites all, and

HE SAVES ALL THAT COME

unto him, according to his directions.—His very name indicates salvation. About the time of the birth of Jesus, an angel of God appeared to Joseph the espoused husband of Mary, the mother of Christ, and said, "Thou shalt call his name Jesus for he shall save his people from their sins." Not in their sins, but "from their sins." A divine mis-temper must leave a divine name, and in this name there is centered the fullness and power of salvation. This is the name that we must have not only "by heart," but in the heart—in the life—our all in all.—Every one must find in Jesus, the propitiator, a remedy for sin, a Savior from the dominion of sin, and a sanctifier unto true holiness. We are called of God from the kingdom of sin into the glorious kingdom of true righteousness and holiness. Sin must be abandoned and resisted even unto blood, it need be. He who calls wants a full acceptance—a whole sacrifice. He will save his people and they are those who believe on him and obey his teachings. Beloved reader, are you thus numbered with his people? If not, why not? Liberty will answer for you. Make haste. When you are so seriously, so cordially invited to such a host of good things as the gospel call affords, how can you delay? Decide now.—Come on the Lord's side and be saved.

LET US LIVE IN JESUS

who have accepted his call to repentance, and taken upon you his yoke of obedience to keep his commandments, we are moved by the spirit of a loving Savior to whisper to you of your *holy calling*. You are called as "priests unto God" to minister at God's altar, and there offer your own selves, presenting your bodies a *living sacrifice, holy, acceptable unto God*, which is your reasonable service. Nothing is to be received. No sacrifice is worthy of God's acceptance unless it is a complete offering. To such service you are called, O ye who have been "baptized with Christ in baptism" (Gal. 2: 12). "I beseech you that ye walk worthy of the vocation wherewith ye are called" (Eph. 4: 1). Your calling is a vocation, a labor, a service, an employment, a life-business, and it is holy. It is all for your own benefit, your salvation from sin and its degrading consequences—and to bring you peace and happiness through days of grace and ages of eternity. It is written of Jesus, "Though he were a Son yet learned he obedience by the things which he suffered; and being made perfect, he became the Author of eternal salvation unto all that obey him" (Heb. 5: 9). If, then, our eternal salvation depends upon our obedience, not as a thing of merit, but to fulfill our calling of God, then how strictly, how humbly, how faithfully, we ought to obey in all things commanded us. O that we could now live as we will wish we had lived when life's last hours come! Paul, in his departing hour, could say, "I have fought a good fight." It was a fight of faith and devotion in the cause of Jesus and his cause. Brothers, sisters, you are called of God. Are you getting ready to say cheerful, triumphant words to your brother Paul, "I have kept the faith." Then let your calling be joyful, and made more by your example and faithfulness, by your love to Jesus and his word, by your love and sacrifice for your brethren and sisters in Christ—the church of God. Let us make good our holy vow to renounce the world with all its pernicious ways. We are not only saved from our "old sins," 2 Pet. 1: 3, but we are

CALLED UNTO HOLINESS.

When saved from our sins we must, of necessity, remain in a saved condition and relation to God, to make our calling holy. "Keep yourselves in the love of God," is the way the apostle Jude says it. Let sin find no harbor. Yet if it deceive you and cause you to offend or to err, it shall not drive you away from the camp of the Lord's army in despair, if you confess your fault and repent of it. Your Lord knows full well how we are "subject to vanity." He has provided relief from our regrets, and our failings, our sorrows, and our troubles. The beloved disciple admonishes and comforts us: "These things I write unto you that ye sin not; and if any man sin, we have an advocate with the Father, Jesus Christ, the Righteous; and he is the Propitiator of our sins; and not for ourselves only, but also for the sins of the whole world" (1 John 2: 2). Rejoice and give thanks, for the excellency of your calling of God. God "hath saved us and called us with a *holy calling*, not according to our works, but according to his own purpose and grace." This "holy calling" forbids any trust in our own doings, and points us to Christ alone for our salvation. We ought to do all he has commanded us to do, *simply because we love him*, and not trust that our doing will save us. This would be trusting more in the created than in the Creator. Trust in God and in Jesus, his well-beloved. Let him, as a living, sufficient Savior, be the supreme object of our faith, our hope and love, and then we can no more keep from walking in his commandments than the waters of a fountain from following their channel.—So shall we keep his commandments—the test of our calling of God. This is the "Highway of holiness." God is holy, so then we must be holy. "Be ye holy for I am holy," saith our God. "Follow ye peace with all men and holiness, without which no man shall see the Lord." Surely if any of us are lost it will not be said that we were not warned. Every page of the Bible calls on us to praise and serve the living God. We have "precept upon precept," and called with a holy calling. A holy life here on earth is the qualification to gain admittance into the presence of the King whom we serve. If we live in sin we are not called, but if we belong to Christ we can sincerely say, "I hate nothing so much as sin. I do me daily to get rid of it. Lord help me to be holy." Is this the way you follow Jesus? Is this the manner of your life toward God and his word? Then press on, and soon you will hear the glad plaudit, *well done*. Yours is also

"A MOST CALLING OF GOD"

in Christ Jesus" (Phil. 3: 15). Let it ennoble your heart and set it upon heavenly things. Let it elevate your desires, your tastes, your hopes. Let it raise the tenor of your entire life so that it will be spent for God and his holy service. You are partakers of the "heavenly calling" (Heb. 3: 1).

Your calling is holy because it is heavenly. It is a call from heaven and by heaven's Proprietor. If only man call thee into the service of God or the membership of his church, you may sustain a terrible loss,—wreck and ruin are almost inevitable. Until you recognize your call, a call from heaven, you remain muddled. Are you called of God? Then serve him. Does his spirit quicken you to "newness of life"? Then walk by the teachings of his word. Is it a call to heaven? Then follow heaven's Shepherd. Are you a stranger here and is heaven your home? Then yours is a heavenly calling. Thus our calling of God is *holy, high, heavenly*. Christian reader, do you realize it to be so? Then you are happy in the calling. You can "rejoice in holiness as a good soldier." You can "take up your cross, deny thyself, and follow Jesus." Your cup is now mingled with joy and sorrow, but when he who calls you, shall call you home, your joy shall know no sorrow.—The world has great joy and gladness when it crowns its victors. But pen and language fail to describe the joy of heaven's denizens when Jesus shall welcome his faithful, triumphant followers, and crown them joint heirs. "Let no man take thy crown."

FAMILY CIRCLE. CORRESPONDENCE.

RELIGION.

'Tis a folly and a crime,
To pass religion by;
For now is the accepted time;
To-morrow you may die.

Our hearts grow harder every day,
And more depraved the mind;
The longer we neglect to pray,
The less we feel inclined.

Yet sinners tarry— young and old,
Until their dying day;
Then they would give a world of gold,
To have an hour to pray.

O! then, lest we should perish thus,
Let us no longer wait,
For time will soon be past with us,
And death will fix our fate.

J. S.

WHAT A PRAYER DID.

It seemed as if the whole village had turned out to attend Margaret Mason's funeral. Every one mourned as for a friend. Margaret, though a poor woman, was an important personage in the village. Wherever there was a sick neighbor to nurse, there this hard working old woman might be found. No wonder, therefore, that the tears which fell on the day of her burial were tears of true and abundant sorrow.

When the funeral had dispersed, a stranger still lingered near the grave. And when it was filled up, and the hill lock smoothed, she took a young rose-tree from beneath her cloak, and planted it on the grave. With a quickened step she then passed down the village, stopped for an instant at the gate of Margaret's little garden, plucked a sprig of sweet-brier and a bit of the flower which our villagers call the "everlasting," and was about to walk away.

"Dear me," exclaimed one of the old people, "if that isn't Mrs. Stinton, the pawn-broker's wife. Why, it must be well-nigh five-and-twenty years since she and her husband gave up business and left the place."

"Nay, nay," said another elderly person, "Sally Stinton was a hard, grinding woman, and never had a tear to spare for the living or for the dead."

I heard no more, for I hastened to overtake the stranger.

"Are you a relation of Mrs. Mason's?"

"No, ma'am; at least not that sort of kin which you mean, though in heaven, I believe, it will come out that we are very nearly related;" and the woman wept like a child. "I believe," she continued, "that it is owing to the prayers of that dear saint whose body has been put into the grave this afternoon that my soul was ever snatched from the wrath to come and brought to Christ."

"Margaret herself would have told you," said I, "that the praise is not due to her prayers, but to the saving grace and living intercession of God's dear Son. However, I believe we mean the same thing."

EVERY-DAY RELIGION.

WE must come back to our point, which is, not to urge you to give yourself up to mission work, but to serve God more in connection with your daily calling. I have heard that a woman who has a mission makes a poor wife or a bad mother; it is very possible; but at the same time very lamentable; but the mission I urge is not of this sort. Dirty rooms, flatteringly gowns, and children with unwashed faces are swift witnesses against the sincerity of those who keep other vineyards and neglect their own. I have no faith in that woman who talks of grace and glory abroad, and uses no soap and water at home. Let the buttons be on the shirt, let the children's socks be mended, let the communion be done to a turn, let the home be as neat as a new pin, and the home be as happy as home can be. Serve God by doing common actions in a heavenly spirit, and then, if your daily calling only leaves you cracks and crevices of time, fill them up with holy service.—*Spurgeon*.

Contentment is the shortest and best road to genuine happiness.

FROM PENNSYLVANIA.

OUR Love-feast at Springfield, Bucks county, came off on the 7th inst. It was in truth a feast of love. The house was well filled and good attention was given to the word spoken. A goodly number of brethren and sisters from Lancaster county as well as surrounding congregations feasted with us. The ministering brethren were Bro. David Grubbs and — Grubbs from Lancaster county, — Yoder from Bucks, and Wm. Nire from Montgomery county. — Bro. Moses Shuler was also present. — Bro. Jacob Boaz, living near the meeting-house, was not permitted to share the rich provision, he being prostrated on a bed of sickness. He had to endure a sore affliction, but is still convalescent. May the good Lord abundantly bless all of his dear children, and bring him still closer to him, arouse every soul to new energy in these trying times, when sin and iniquity so much abound, and the love waxes so cold in the hearts of men that a remnant may yet be saved. In looking over the affairs of Zion, it almost appears as if God's elect were deceived. "Show pity, Lord." Amen.

H. F. ROSENBERGER.

EPISTOLARY.

TO the brethren and my numerous friends in Illinois, greeting. I take this method of speaking to you all.

I left home the 10th of August, in company with Bro. Sam'l Small. We arrived at Huntington, Pa., in the evening of the same day, where I spent a few days with my brother J. M. Zuck and the Palmer family. Had a very pleasant waiting before the Lord. May the Lord abundantly bless them in their noble work, and reward them bountifully for their hospitalities.

I left on the next train for the West. I enjoyed the journey along our route of travel, and much no doubt would have been interesting, had it not been seckled by the darkness of the night in which we traveled. We arrived safely at Mt. Morris, Ogle county, Ill., about three o'clock on Saturday afternoon, Aug 12th, and were met by a number of friends and brethren, who were awaiting our arrival. We were kindly received and taken care of by the brethren of the Silver Creek congregation.

Next day being Sunday, we were taken to the West Branch congregation, where we had two very pleasant meetings. "Think they have a delightful country, and their hearts seem with love."

Returned to Silver Creek church and enjoyed about five meetings, visiting through the day and preaching at night. Meetings were held at Silver Creek and Salem, in the vicinity of Mt. Morris. — During this time I renewed many former acquaintances, and made many acquaintances which I love to remember.

Next I was taken by the brethren to Carroll county, Ill., where most of my relatives reside. Had meetings with the brethren at Cherry Grove church, where a strong and active congregation is located; was taken care of by kind and loving hearts, and through their kindness visited many a pleasant home still fresh and pleasant to recall. I was also taken to Shannon where I met dear brethren.

Visited Lanark and was well pleased with my reception by "THE BRETHERN AT WORK." Here is where a new paper is being published by the brethren. I made the acquaintance of the brethren who are conducting the same, who are active and promise good things to the church and the Lord's cause. May God bless their efforts to the saving of precious and immortal souls.

I next left Carroll county, in company with a dear brother, for Iowa, passing through Whiteside county, Ill., and Clinton county, Iowa, into Cedar county. Next day about noon reached the point of destination, which is in the vicinity of Clarence, Cedar county, Iowa. This country particularly attracted my attention, and has been remarkably successful in holding it thus far. I would like very much to try that country in the course of home.

I returned to Lanark by rail. I had now reached my farthest point, and commenced tending homeward, my pulse quickened, and I became more sensitive in regard to the dear ones at home. A day then, seemed almost as long as a week before. Perhaps it was noticeable at times, yet I labored hard to conceal it. I remained but one night in Carroll Co., and was taken (by a dear one, who is an "uncle" to all) to Mt. Morris, Ill., where I first stopped as above stated. I again had several meetings with the brethren at Salem and Silver Creek. Then with tears I left them. Oh! how hard it is to part with those we love so dearly, but we would not wish it otherwise, as this is the grand evidence that we are born of God, because we love the brethren; for God is love. I arrived safely at home on the 6th of September, found all well and glad to see me, for which I was truly thankful indeed. And now dear brethren and sisters, and friends, pardon me for the absence of your names, and your special acts of kindness toward me, but rest assured they are all treasured up, not soon to be lost or forgotten. — This I ask of you yet, remember me in your prayers.

May the grace and fellowship of Jesus, and the communion of the Holy Spirit be with you all, Amen.

Fraternally yours,

JOHN ZUCK.

FROM THE FIELD.

DEARLY beloved in the Lord. May God bless you all and keep you in the right way.—Jesus says, "My father worketh and hitherto I work."

Everything in every department of his busy save the devils. The devil, with his armed hosts, is working, and why not the brethren be at work? Thank God they are. In your last letter to me you speak of the very hopeful letter you have received from Denmark. I believe that the holy zeal of those dear ones in Europe has stirred out more than one laborer from his hiding place.

It is not my purpose in this communication to tell you what I have done; that would not be edifying, for I do so little, and God does so much, that when I look at myself I have nothing to write about.

But I will notice something of what the Lord is doing through the few brethren who are in Mo., where I have been, and where I expect to go before I start home. The brethren here do work, for they are continually aroused and mented on to duty by the many urgent calls all around them. And they not only have to go a "Sabbath day's journey" but to go forty to one hundred miles every way. They must go, not dressed up in comfortable coaches, but mostly in open wagons. They, by their love and zeal for the Master's cause, have built them up a character that will be hard to break down.

It has only been three weeks since I arrived here, and during that time I know of upwards of twenty earnest calls that the brethren have received from different directions to come and preach, and these calls are mostly from members of other denominations.

Why do they call for the brethren? Here is the answer in their own words. "Because of the corruption brought up on us by a hired clergy, we have been driven in dismay to search the Scriptures, not being satisfied with the pride and dishonesty of our organization; hence we call for you to come to our rescue." There seems to be a general dissatisfaction in the popular religion world among the reading and thinking ones. The brethren's tracts are being scattered, and they are telling wonders.

Pride and fashion are driving hundreds away from other denominations, and with delight they take hold of the plain, simple order of the brethren, and at the same time weeping that there are some in the church fighting against God's "peculiar people," and against one of the greatest auxiliaries to keep out pride and the abominable fashions of the world.

Brethren and sisters, just at the time when the great men of the world, with all the noble ones of other religious organizations, are giving us right in our course, we ought not to depart from sim-

licity, but we ought to rise up North, South, East and West, in defence of the simple and self-denying teachings of the gospel and of the spirit of the gospel.

It has been remarked by some one that has his arms around the god of this world, that from a decision the brethren passed in the Southern District of Mo., they will not tend to union. The fact is, the brethren do not want to unite with sin. And further, it is virtually said, that they, or all such churches or districts, do nothing in the missionary work. I believe the brethren in Southwest Mo., taking their circumstances into consideration, are an example for work in the missionary field, probably beyond that of any other district in the brotherhood; their desire is, that in all of their life and example, they may bring the sinner from the world to Christ, and not to things that are more worldly, sensual and devilish. The condition of nearly all the religious organizations are such that when the man of the world unites and participate with them in their vain customs, he is a worse man than he was before. Shall the brethren be so too? I tell you baptism, feet-washing, the Lord's supper and communion, with a few other commands, will never save us when our desires for pride, vanity, show and the world, are all the same. Save that this damnable life of sin with these black things, are gone into with a vain and false pretension of the religion of Jesus Christ.

The brethren in Newton have among the largest field to labor in. Their charge reaches this point in Kansas where I am at present. They also have a point in Arkansas, and also a number of far-off places in their own State. They have decided to build a meeting-house in Newton, Newton Co., Mo. As the brethren have no house of worship in the South-west part of the State, it seems that for the good of the cause, it is necessary for them to have one as they now number about seventy-five members in that section, and nearly all in quite limited circumstances. And they kindly ask the brotherhood to help them to about \$600.00. Bro. Stein is gone most of the time from home preaching among the churches East, and the brethren where he lives think if they are willing to deny themselves of his labors that the more wealthy congregations where he has been and where he is now going, should help them build a meeting-house.

I parted with Bro. Stein at the close of the Love-feast season with the brethren in Bro. Samuel Clark's congregation, near Nevada, Vernon Co., Mo. He is on a five months' trip, is going to be in Marshall county, Iowa, one week; from there to Blackhawk, and from thence to Lanark, Ill., where he will labor one week, or nearly so, and from there he will go to Shannon. He will get to Lanark about the 28th of Nov., and will leave for Shannon about the 1st of Dec., where he will remain until the 11th, when he expects to start for Ohio. We hope the brethren at Shannon will not scatter the meetings too much. I trust that through the kind providence of God, I may share a part of that feast at Shannon, and participate in the joy and sorrows of the farewell meeting at Shannon the night of the 10th of Dec. Pray for us dear brethren and sisters, that we may be enabled to perform the great amount of labor that is yet laid out for us, and that we may meet in love. In this country where I now am, the brethren never preached but one sermon. The prospects here are good. Baptism will be administered tomorrow.

LEUEL HILLERY.

Cherokee, Kan.

FROM KANSAS.

COLUMBIA, KAN., Oct. 28th, 1876.

BRO. Hillery has been laboring in this vicinity for about one week. Two persons have been added by baptism. There are nine members here without a shepherd to watch over them. Who will come and love them, and water the seed already sown? If this could be done, we are sure much good would come from it. May the Lord abundantly bless all the brethren at work, and qualify us all for the labor to come.

DANIEL HARABER.

BRETHREN'S ENVELOPES.

Is the name we give to our new printed envelope, that we have prepared for the use of our brethren, sisters and friends. Those who have seen the envelope, are well pleased with it, and take delight in using them, when writing to their friends. Send for a package, show them to the members, and do good by using them. They will be sent post-paid for 15 cents a package—25 in a package—or 50 cents a hundred.

"Der Bräderbote."

Is the title of our German monthly, which we publish especially for that part of the brotherhood that prefers to read in the German language.

It is the same as our "Brethren at Work," but issued monthly, and will be devoted to the publication of the faith and practice of the Brethren, an advocate of primitive Christianity. We will endeavor to make it an edifying people's journal, religious monthly, and hope they will give it all the encouragement in their power. Our pamphlet, entitled "The Perfect Plan of Salvation," is being translated into the German language, and published in the "Der Bräderbote."

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The Brethren at Work.

A RELIGIOUS WEEKLY.

EDITED AND PUBLISHED BY

J. B. Moore, J. T. Meyers, M. M. Fishbein.

ASSISTED BY

R. H. Miller, I. W. Stein, Daniel Vanhook, B. Mentzer, and Marie A. Lear.

The BRETHERN AT WORK, is an uncompromising advocate of Primitive Christianity in its ancient purity.

It recognizes the New Testament as the only infallible rule of faith and practice.

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THE BRETHREN AT WORK.

"Behold I bring you good Tidings of great Joy, which shall be unto all People."—LUKE 2, 10.

Vol. I.

Lanark, Ill., November 23, 1876.

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For The Brethren at Work CHARITY.

BY RICHARD D. ZOLLERS.

OFT' that endearing theme,
Which came from heav'n above,
And did so brightly shine in him,
Who gave his life in love
To bring us to the fold,
Of perfect charity,
Thy greater than both faith and hope,
And will not cease to be
Though thou art men may be,
And speak with angel's tongues,
It not controlled by charity,
Is but as empty sounds.
Though I might both possess,
And some men's faith is strong,
If I am not clothed with pure love's dress,
Whom I'd be, I'm wrong.
Though knowledge I might gain,
To solve each mystery,
Yet all my knowledge would be vain,
Without this charity.
If I have goods in store,
And give all to the poor,
If love is not the ruling cause,
My action is impure.
My body might be burned,
To consume my soul,
If I have's lesson have not learned,
To win the poor I feel
Love others long to find,
Will not resent or wrong;
So Jesus love the souls of men,
And contentions strong
He seeks not earth's applause,
Nor cares the sound of fame,
But strictly holds God's sacred laws,
And reproach and shame
Love does all things believe,
That God's Word does enjoin,
But no carnal will it receive,
Though reason make it true
It meekly bears all things,
That come in duty's path,
No words of provocation brings,
And is not given to wrath
It hopes unto the end,
For that, it does not see,
But in the bright celestial land,
Our vision shall be free
God's love shall never fail,
Though prophecies shall cease,
And doves' tongues no more avail,
To publish words of peace
For now our view is dim,
Of bright celestial scenes,
But then we'll clearly look on him,
Who now our language claims!

The Bible And Inspiration.

NUMBER VIII.

THE language of Paul as contained in first Corinthians, second chapter to the close of the same, most strikingly displays the presence of the Holy Spirit in that which was taught by the apostles. "And I, brethren," says the apostle,

"when I came unto you, came not with excellency of speech or wisdom, declaring the testimony of God."

Further he says: "But we speak the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world unto your glory; which none of the princes of this world knew; for had they known it, they would not have crucified the Lord of Glory. But as it is written, 'Eye hath not seen, nor ear heard, neither has it ever entered into the heart of man, the things which God has prepared for them that love him.' But God has revealed them unto us by his spirit; for the spirit searches all things, yea, the deep things of God."

The whole sum and substance of Paul's language, as here quoted, shows that he did not pretend to give a philosophical reason of the doctrines he taught. He would have us understand that, that which he taught, was not derived from the wisdom of men, but was revealed to him through the spirit.

The unsearchable riches of God, the mysterious workings of the Spirit, can alone be interpreted by the Spirit himself. "For what man knoweth the things of man, save the spirit of man which is in him? Even so, the things of God knoweth no man, but the Spirit of God." Further the Apostle says, "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him, neither can he know them, because they are spiritually discerned."

Here it may be important to notice again that the words preceding these, are, *paranotikoi, pneumatiko, sagheiontes*, and more particularly *hupay*, combining spiritual or clothing the truths of the spirit in words of the Spirit.

J. T. MEYERS.

For The Brethren at Work WAS JOHN'S BAPTISM CHRIST'S BAPTISM?

BY LEWIS O. HUMBLE

IT seems strange there is a negative side to this question. But then this world is full of strange things. We expect to settle this long controverted question before we close this article, by showing that John's Baptism is the *only* baptism that the New Testament says anything about. Where have we any account of Christ instituting another baptism? Was not John's baptism the baptism of repentance for the remission of sins? And is not that still the New Testament baptism? Has John ceased to proclaim the conditions of salvation? or is he still proclaiming them through the writings concerning him? And are not the conditions of salvation the same? John is today preaching or teaching us to bring forth fruit, worthy of repentance.

John's baptism was not a contrivance of his own, but he was guided by the Spirit, and spoke as the Spirit gave him utterance. To affirm that John's baptism is not Christian baptism, is to affirm that both Christ and John were mistaken, both affirm that it was.

Christ, in speaking of John, says, "This is he, of whom it is written, 'Behold, I send my messenger before thy face, which shall prepare thy way before thee.'"

John prepared the way by introducing the conditions, or plan of salvation. When Christ came, he did not introduce a new plan or conditions, but aided John in extending the same conditions.

We will now look at a few passages that will establish the fact. "The beginning of the gospel of Jesus Christ, the son of God; as it is written in the prophets; Behold I send my messenger

before thy face, which shall prepare thy way before thee." "Now after John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God, and saying, 'The time is fulfilled, and the kingdom of heaven is at hand; repent ye and believe the gospel.'"

Cannot any one see that Christ taught exactly the same doctrine as John? and practiced the same baptism? Christ sent Paul to Ananias to learn the way of salvation. And Ananias says to Paul, "Arise and be baptized, and wash away thy sins." Ananias, the recognized teacher of Jesus himself, taught the baptism of repentance for the remission of sins. This is the only baptism taught within the lids of the New Testament.

I might go on, and quote passage after passage to prove that Christ thus taught nothing different from John, but if any one cannot see the truth of this proposition without additional arguments, he likely will not see it with the additional arguments.

Christ recognized John's baptism as God's appointed way of salvation when publicly immersed by John. John, in giving an account of himself exactly the same as Christ does leaves no room to cavil about this matter. Nothing but the necessity of sustaining unscriptural baptism, could cause any one to think that John's baptism was not Christian baptism.

We will now look at the passages of Scripture, usually brought forward to prove the negative. The last commission is generally brought forward to prove a difference between John's and Christ's baptism. They think because Christ commanded his apostles to baptize into the name of the Trinity, that no such practice existed at that time, but they might as reasonably think that the apostles never taught or baptized prior to this time.

Is it not a natural conclusion from the premises, that if the apostles had been teachers and baptizers previous to this command, that the command contained nothing new, but merely extended more fully to the whole world what was up to this time confined to the Jews? By referring to Matthew 10: 6, we find that Christ restricted his apostles to the Jews. In this commission there is nothing said of baptizing, but merely of teaching. But from other parts of Scripture, we learn that they did baptize (John 4: 1, 2). Now if they had been in the habit of teaching and baptizing prior to the time that Christ gave the final or last commission, does it not follow that Christ was not giving a new command, but simply extending their teaching and baptizing? And if their teaching and baptizing was extended from the Jews to the whole world, the formula was equally an extension. Does it look reasonable that Christ would give one formula for the Jews, and a different formula for the Gentiles? Is it not an axiom as clear as the light of heaven, that Christ gave us no new formula, but commanded his disciples to use the same, that evidently had been used by John?

The propriety of such a command is easily seen, when we acquaint ourselves with the fact that the Jews could not think of the idea that the Gentiles were to be included in God's plan of redemption. Many of them thought, that Christ was an impostor, simply on account of his respect for the unbelieve Gentiles. We therefore conclude that the last commission is simply an extension of the teaching and practice of the church.

Some think, as Paul had certain disciples re-baptized at Ephesus, it follows that John's baptism was not Christian baptism. We will therefore, dispose of this objection. These disciples had heard

something of John's baptism, and had been baptized by some one unto John's baptism and not unto Christ as John baptized.

John baptized unto Christ and these certain disciples were baptized unto John. What did Paul teach these disciples? Simply what John taught. — "Then said Paul, 'John verily baptized with the baptism of repentance, saying to the people, that they should believe in him, who should come after him, that is on Christ Jesus.' " When they heard this, they were baptized in the name of the Lord Jesus." Their error was in mistaking John as the redeemer of Israel. So soon as they were properly instructed in John's baptism, they were then re-baptized. They were not in the first place taught by John or baptized with his baptism until Paul baptized them. Had they been baptized by John, they would have known all about Christ and the baptism of the Holy Ghost, for that was the whole theme of John's teaching.

Remember that Paul only told these certain disciples what John really did teach. Paul said nothing more than John would have said, had he met them. If my memory serves me right, Ephesus was about 700 miles from the place where John baptized. And the fact that they were somewhat ignorant of John's teaching, proves to a demonstration that they were not John's disciples, or baptized with John's baptism. The narrative does not say they were John's disciples, but certain disciples.

North Topeka, Kansas.

For The Brethren at Work MAKING PROMISES.

BY S. H. SIMONSON.

CAUGHT! Yes caught, and that too by partly promising; but it was understood as a promise, and what it will do, we shall see.

What is a promise?

A declaration, written or verbal, made by one person to another, which binds the person who makes it, to do or forbear a specified act; a declaration which gives to the person to whom it is made, a right to expect, or to claim the performance or forbearance of the act.—If *better*.

How very easy it is to make a promise! And how much it will be noticed if we fail to make it good! There are some watching all the time, to see how near we come to what we profess. And there is no better way to find out a man's character than to watch his dealings. "Let your light so shine before men, that they may see your good works, and glorify your father which is in heaven." — Matt 5: 16.

I know there are many ways in which we should let our light shine, and I know that I fail in very many things of living up to what I would like, and that I come far short of showing as much of the Christian character as I should; yet by the grace of God, I am determined to try to improve more and more, and hope that finally I may overcome those sinful propensities inherent to our natures.

I sometimes think, there is no one thing in which so many of us fail, as in the fulfillment of a promise. How often do we promise to do this and that, and fail? and very many bitter disappointments have we caused by our neglect, to say nothing of the sin we will have to repent of, and perhaps have some restitution to make, for not fulfilling these promises?

These are things that we should think of, and try to improve in this as well as in every part of our lives. It is no

small matter to live a Christian life. — We are surrounded by trials and temptations on every side, and unless we watch, we will come far short of being a light.

What a pity it is that so many professors lead a life that is contrary to the Master's teaching, and thus bring disgrace upon themselves as well as upon religion. I am becoming more sensible every day, that we have an influence over those around us, and how sad I feel to see that oftentimes influence is not always for good; that our faults have more effect than our virtues.

So now my dear brethren and sisters do let us try to do better, let us show to the world that we are learning in the school of Christ, and that we are living for a glorious object. Let us labor for an increase of holiness, both for ourselves and others. There is a work to be done, there are souls to be saved. God has provided means by which they may be saved; but we must make use of those means. If we use those means aright, we know that they will accomplish the purpose. We know that God's promises are true, no matter how far we may come from fulfilling ours. God will fulfill his. Once more let me say, watch, and pray!

Shannon, Ill.

For The Brethren at Work. BRO. HOPE'S ITEMS.

—If annihilation of the wicked, is God's justice, then Christ, in order to bear the sins of the whole world, must have been annihilated. If so, then we have no Savior. If he was not annihilated, that being the wages of sin, then we have no Savior. But if he met the penalty, and paid it, and still was not annihilated, no sinner will ever be, for it is not God's will, that man shall become nothing.

—THE BRETHREN AT WORK has reached us, and was read in Danish to all the saints here. May the Lord bless you all abundantly, — all who are zealously engaged in the good work. Indeed hands in the Lord's field are scarce. — Gladly should we give up life and idleness, to do better things. Let the truth ever appear clear in your paper. Show that every child of God is commissioned to "go and teach," whether it be by tongue or otherwise. Just so it is done with the ability which God giveth.

—How many good hands and hearts did I see unemployed in my trip from the West to the East! Why not be at work dealing out "the bread of life," to the poor starving souls all around? The world is on fire, and many are not so much as willing to throw a cup of water on the flames. Go to work, ye believers in the Lord, if you have not begun, and show the reheating love of your Redeemer! And when you have begun, keep at it.

Asens Loughrandskole,
Denmark, Europe.

I hope to carry my repentance to the very gates of heaven, for every day I find I am a sinner, and every day I need to repent; and so I mean to carry my repentance by God's help to the very gates of heaven.

Sin is never overcome by looking at it, but by looking away from it to Him, who bore our sins on the cross. The heart is never won back to God by thinking we ought to love him, but by learning what he is — all worthy of our love.

The Brethren at Work.

"The Brethren at Work," will be sent post-paid, to any address in the United States or Canada, for \$1.35 per annum. Those sending eight names and \$10.85, will receive an extra copy free of charge. For all over this number the agent will be allowed 15 cents for each additional name, which amount can be deducted from the money, before sending it to us.

Money Orders, Drafts, and Registered Letters may be sent at our risk. They should be made payable to J. H. Moore.

Subscriptions, communications, etc., should be addressed: J. H. MOORE,

Lanark, Carroll Co., Ill.

LANARK, ILL., NOVEMBER 23, 1870.

MERRIN in the Mt. Zion meeting-house in Lanark next Sunday, commencing at 10 A. M.

LEMYN Hilary arrived home last Friday. He is still quite unwell, not being able to be out-doors.

SUBSCRIBERS have been coming in so rapidly during the last two weeks, that we are entirely out of Nos. 1 and 5. Of other numbers we still have some on hand.

A MARK cross-mark on the upper right hand corner of our paper, denotes that the subscription expires with the next number, and when subscribers see their paper thus marked, and wish it continued, they should renew their subscription at once.

THIS week we send to each member, who has donated to the Tract Association, a ticket containing the names of eight brethren, from whom five may be chosen to constitute the Board of Managers. Parties receiving the card will find full directions printed on it, and will return the card as soon as they can, as we wish them all in by Dec. 20th. Members who have not yet donated, and desire to participate in the selection of the Board of Managers should send in their donations at once, and they will receive a card the same as all other donors. Those wishing to know more about the Association should send for circular, or see first number of THE BRETHREN AT WORK.

A FEMALE MASON.

THE portrait of the Hon. Mrs. Aldworth, second daughter of Arthur St. Legar, Viscount Donemile, still adorns the walls of the grand Lodge-room in Dublin, and is pointed to with pride by trans-Atlantic Irish Masons as that of the only female who was ever initiated into Ancient and Accepted Freemasonry. The narration of the circumstances of her initiation is given in the following language by a Masonic authority.

"Lord Donemile, Mrs. Aldworth's father, who was a very zealous Mason, held a warrant (No. 156) in his own lodge, and occasionally opened lodge at Donemile house, in the county Cork, his sons and some intimate friends in the neighborhood assisting. It appears that previous to the initiation of a gentleman to the first steps of Masonry, Mrs. Aldworth, who was then a young girl, happened to be in an apartment adjoining the room usually used as a lodge-room, this room at the time undergoing some repair and alteration. Amongst other things, the wall was considerably reduced in one part for the purpose of making a door. The young lady having distinctly heard the voices, and prompted by the curiosity natural to all to see somewhat of this mystery so long and so secretly locked up from public view, had the courage, with her scissors, to pick a back from the wall, and actually witnessed the awful and mysterious ceremony through the two first steps. Curiosity gratified, fear at once took possession of her mind; those who understand this passage well know what the feelings must be of any person who could have the same opportunity of unlawfully beholding that ceremony; let them judge what must be the feeling of a young girl. Being discovered while this concluding part of the second step was still performing, in the first paroxysm of rage and alarm, it is said her death was resolved on, but at the moving and earnest supplication of her younger brother, her life was spared, on condition of her going through the two steps she had already seen. This she agreed to, and they conducted the beautiful and terrible

creature through those trials, which are sometimes more than even enough for masculine resolution, little thinking they were taking into the bosom of the craft a member that would afterwards reflect a lustre on the annals of Masonry."—*Champaign Gazette.*

Our readers will observe that the above is given by *Masonic authority*, and the truthfulness of it will not likely be called into question; hence we have a few observations to offer regarding some features in it.

What is this that is called the "awful and mysterious ceremony through the first two steps?" Were we not afraid of offending some of our brethren, by what they regard as profanity, we would here print, word for word, the *awful* oath, which is a part of that *awful* ceremony through which every Mason must pass on entering the first degree. No wonder the young woman was astonished. We wonder what would be the feelings of mothers and wives if they were permitted to behold what was seen by this young woman? When speaking of this oath, Bernard, an eminent and truthful Baptist minister, who had been for many years a member of the Masonic Lodge, and had himself passed through this degree and taken this oath says: "The reader will here learn one reason why they who enter a Lodge, never come out until they have taken a degree. The candidate is made to promise upon his honor that he will 'conform to all the ancient established usages and ancient customs of the fraternity;' hence, let him be ever so much opposed to the ceremonies of initiation, or the oath of a degree, he cannot go back, for he feels bound by his promise. Should he, however, feel constrained to violate his word, the persuasions, and, if necessary, the threats of the master and brethren compel him to go forward." But more of this soon.

Our *Masonic authority* says of the young lady:

"Curiosity gratified, fear at once took possession of her mind; and those who understand this passage well know what the feelings must be of any person who could have the same opportunity of unlawfully beholding that ceremony; let them judge what must be the feelings of a young girl."

What does our writer mean when he speaks of the feelings of the young girl when beholding the secret work? We will let Bernard tell, for he once went through precisely the same performance: "The candidate is divested of all his apparel (shirt excepted) and furnished with a pair of drawers, kept in the Lodge for the use of candidates; the candidate is then blindfolded, his left foot bare, his right in a slipper, his left breast and arm naked, and a rope called a cable-tow around his neck and left arm, (the rope is not put around the arm in all Lodges), in which posture the candidate is conducted to the door where he is caused to give, or the conductor gives three distinct knocks." While thus equipped, and after passing through a number of maneuvers, he is placed in a curious position, but upon the left knee to receive the oath, and after arriving at this point, "many have," says Bernard, "begged for the privilege of retiring, yet none have made their escape; they have been either coerced, or persuaded to submit. There are thousands who never return to the Lodge after they are initiated."—Having passed through this part of the ceremony, being blindfolded all the while, he now, in a well-lighted room, amid the stamping of feet and clapping of hands, has the bandage suddenly dropped from his eyes, "which, after having been so long blind, and full of fearful apprehensions all the time, this great and sudden transition from perfect darkness to light laughter (if possible) than the meridian sun in a mid-summer day, sometimes produces an alarming effect." Our author says he once knew a man to faint on being thus suddenly brought to light, and that he left the Lodge never to return again. No wonder our *Masonic authority* says, "Judge what must be the feeling of a young girl" actually witnessing the awful and mysterious ceremony.

From our *Masonic authority* it is learned that when the young girl was discovered her death was resolved upon, and nothing but the supplication of her

younger brother saved her life. There must be something *awful* and *mysterious* indeed if the mere seeing of it is a crime sufficient to require the death of an innocent girl. Again we ask, What is there in this secret society so *awful* that its members would sooner be guilty of taking the life of an innocent girl than to have it revealed? Did those persons consider themselves morally bound to take the young girl's life in order to keep hid "the awful and mysterious ceremony through the two first steps?" No wonder our brotherhood as a body is opposed to its members uniting with this secret society, when they abound in the "awful and mysterious ceremonies."

The first part of the Masonic oath requires every candidate to say that "I of my own free will and accord," &c. We wish to know if this young girl was taken into the Lodge of her own free will and accord? or was she not compelled to enter the Lodge to save her life? If this is what our *Masonic authority* calls "reflecting a lustre on the annals of Masonry," we would like to know what would reflect shame and disgrace on the institution. If we were compelled to enter either this or any other society in order to save our life, we would judge it far from being a lustre in the annals of such an institution.

INCONSISTENCY OF PROFESSORS; ITS EFFECTS.

IF all those who profess to be religious, would live strictly up to all the principles of the Christian religion, the infidels, today, would stand powerless. The inconsistent conduct of many professing people is the strongest weapon ever placed in the skeptic's hand. Reprove him of this implement of warfare and his strength is gone.

It is a sad fact, and a lamentable one too at that, that the professing part of Christendom is supplying the enemies of the cross with poisoned arrows to shoot at the upright in heart. Instead of spending their time and means to adorn the religion of Jesus with good works and holy conversation, there is an astonishing tendency on the part of many to manufacture and supply the skeptic and infidel with the most destructive and soul-polluting weapons to be found in the whole range of thought. And these very infidels and skeptics, who are as wise as the most subtle serpent, but by no means as harmless as doves, are bending every nerve to thrust this poisoned dart into the heart and soul of what little pure religion there is yet remaining. Many of them are men of learning, and, to a considerable extent, skilled in the rudiments of logic and able to wield with power and telling effect the weapons furnished them gratuitously by the inconsistent professors of the present, as well as the past ages.

Were this defect confined wholly to the laity the evil results would not be so alarming; neither would the skeptic be able to wield his sword of error as he now does. It is astonishing what impiety, immorality and degradation are reported, and not indifferently among those who profess to be the teachers of men and women. Nor are these evils, as a rule, done in a corner; many of them are open before the world, known and talked of by all sorts and grades of people. In many localities the ministerial office is so scandalized in the minds of the people, that any one, who is a minister, is looked upon with suspicion. People are often unwilling to trust them, as the saying is, any further than they can see them. Frequently our own ministers, when traveling in localities where they are not known, are watched with a suspicious eye.

If from the day of the apostles to the present, the clergy had been kept pure, composed of none but truly good and virtuous men, infidelity would have far less influence over which to feast. But when they can, right before our eyes, point to some clergyman who scruples not to stoop to some of the lowest and vilest sins of the age, they throw in our face burning denunciations and arguments that leave a stinging pain. Then from the clergy they step to the laity and show up and magnify their evil in all their unbelief, until many

have been disgusted and wholly lost confidence in the Christian religion. And we do cordially believe that the hypocrisy, deception and inconsistency of popular Christianity is today keeping more people from engaging in the true worship of God, than the arguments and criticisms of the entire school of infidelity and skepticism combined.

The existing and printed evidence in defence of Christianity is all that could be desired, and is certainly sufficient to convince every candid reasoner, who is willing to be influenced by positive proof, that the Christian religion is of a supernatural origin, and has embodied in it all the essential elements of moral perfection. The whole school of infidels and skeptics united, are conscious of their inability to frame a set of truly moral and religious laws, anything like equal to that contained in the religion of Christ. Its equal they are unable either to find or originate, and therefore are compelled to not only acknowledge its superiority over all other religions upon the globe, but must confess that its claims to perfection exceed anything that can be produced by the brightest intellects of the age. The well-read and gifted minister finds little difficulty in answering the objections urged against either the antiquity or divinity of our holy religion. In the face of the best infidel criticisms of the age, the evidence of Christianity stands unshaken. The best and strongest arguments that they can produce will never affect it. Some of the most gifted writers of either ancient or modern times have devoted years of hard study, and careful researches in order to collect and lay before the world a complete defence of the Christian religion; and so far as scholarly proof is concerned, we have all that we need wish for. But what we most stand in need of at the present time, is living epistles known and read of all men. We want people who will not fail to practice what they profess; men and women who can be trusted and relied upon as Christians—people who are every-day Christians and carry their religion into all the pursuits of life. And today, if the professing part of the people would live strictly up to the gospel standard of Christianity, and thus mutually stand upon the foundation of the apostles and prophets, in connection with existing scholarly evidence of Christianity, infidelity and skepticism as a power would be driven from the earth. The evidence of Christianity is sufficient to accomplish its part of the work; but the inconsistencies of the popular religion destroys in the minds of the people, at least one-half of its power, and so it will remain until modern Christendom consents to come to the unity of the Spirit in the bond of peace. Their failure to live up to the principles of the religion they profess is working rapidly towards menacing and filling up the ranks of infidelity in certain parts of the country. The effect is truly alarming.

VISIT TO MT. CARROLL.

MT. Carroll, the county seat of this county, contains a population of about 1,800 inhabitants, and is about eight miles West of Lanark. There are some 25 or 30 members living in town, and belong to what is known as the Arnold's Grove district, of which Bro. John Emmert is the elder. Last Saturday evening we had the pleasure of meeting with the brethren and enjoyed a pleasant season of worship in their lately purchased house in the city. The building is very plain and quite commodious, though not as large as some houses owned by the Brethren, yet sufficient to answer all necessary purposes of meetings as may be needed here. Had meeting at 10 on Sunday, and also on the evening. The congregation was good especially on Sunday evening, when we had quite a house-full.

The members seem to be very zealous in the cause, and are earnest advocates of primitive Christianity. We would insist on our traveling minister brethren stopping with them whenever they can make it suit to do so, and hold meetings with them. As we are writing about a meeting-house in town, we believe that right here is about as good a place as we will likely get out of such

ing some remarks that we think in place in the present condition of the church.

We are glad to see our people making efforts to have preaching in the cities and villages. It is an order that is as old as Christianity itself, and if properly performed will be promotive of much good. The apostles and primitive Christians did the greater part of their preaching in cities; this, however, was necessary, as the people in ancient times mostly lived in cities and towns. It is supposed by some that our ministers are not well enough educated to preach to city people, and consequently have not received as much encouragement as they ought, when it is a fact many of them are capable of doing a great deal of good. We are as much in favor of a good education as any brother in America but do not believe in making a hobby of it. Our towns stand in need of the pure gospel preaching, plainly and distinctly set before the people, and it does not always need to be clothed in the polished garb of rhetoric in order for people to understand it. Town people can comprehend plain, straight-forward gospel preaching as well as any body else, and more than this, they stand in need of it. It was thus that the apostles and primitive Christians preached—they went everywhere preaching the gospel and wonderful success crowned their efforts, for it is said that during the first century about one million persons were converted.

Our cities stand in need of preachers who are in the order, and are fully in earnest—men who know and understand the gospel and are not afraid to preach it. It does not require a finely educated minister in order to have successful meetings in cities. It is not likely that Philip was very thoroughly schooled in the various branches of knowledge, yet he held a very successful meeting at Samaria, and both men and women were baptized, and our brethren may expect to meet with equally good success if they will actively and zealously take hold of the work.

Then there is another feature to which we are very desirous of calling the especial attention of our members throughout the brotherhood generally, and that is plainness of apparel. It is occasionally hinted that people who live in cities must keep up with the styles in order to succeed, and it is further maintained that business men will not meet with success if they dress and appear in the general order of the church. Both of these positions are false, and are urged as an excuse to dress fashionably. Brethren who are in business, and are industrious and honest, and will stand up to their religious principles will succeed just as well in the plain garb as required by the gospel, as though they were arrayed in all the fashions of the age.

Fashions, however, reach the country through the towns, and were it not for their finding their way to the city people those in the country would never follow them. Right here is a lesson to be learned by our town members, and that is to keep plain, always to adorn themselves in plain apparel and not of costly array. As there are a considerable number of members living in the towns in Northern Illinois, as well as in other parts of the brotherhood a little caution will likely be quite in place here. If our city members once become fashionable, and adorn themselves in the styles of the world they will ruin the members in the country just as sure as the world. For this is the way other denominations have been ruined and if we are not careful there is danger of us following directly in their footsteps. Some of the popular denominations were at one time perfectly plain, and could by that modest apparel be known whenever seen, but in towns except in among city members, and from them to the people in the country; and where are these denominations now? They adorn themselves with as much costly array as the non-professors dare do. We want to reiterate our town members, and only in the mind, but in every city and village in the land, to keep a careful watch over themselves regarding this matter; and we cordially believe that if they will do all in their power to keep pure out of the churches in town that their conduct will fall wonderfully upon those congregations

IMPORTANCE OF TIME.

BY J. S. MILLER.

(Continued from last number.)

"To-day, if ye will hear his voice."—Hebrews 3: 7.

GAIN, "Blessed are they that do his commandments, that they may have a right to the tree of life and enter in through the gates into the City."—Rev. 22: 14. These, with many other scriptures, prove to us clearly that *obedience* is the best service we can render to God. Then will we hear the voice of Jesus, in faith, believing that God is, and is a rewarder of those that diligently seek him, believing the record God gave of his Son, that he died for our sins, and rose for our justification.

Will you hear the voice of Jesus in *repentance*? "Repent ye and believe the gospel," says the Bible. Without repentance we need not expect salvation. Will you hear the voice of Jesus in *baptism*? "Be baptized every one of you, in the name of Jesus Christ," &c. "He that believeth and is baptized shall be saved." Again: "They were baptized, both men and women." Will you hear the voice of Jesus in the ordinance of *foot-washing*? For, says Jesus, "I have given you an example that ye should do as I have done to you."—John 13: 15. Will you hear the voice of Jesus in the *communion*, and also in the *Lord's Supper*, which is nowhere in the Scriptures called the Communion, but is a part of that which the apostle says in 1st Corinthians 11: 23, 25, that he received of the Lord and delivered unto them, saying, when he had supped (*i. e.* partaken of an evening meal) that he took the cup as he had taken the bread, and said unto them: "This cup is the New Testament in my blood; this *do ye* as oft as ye drink it in remembrance of me." Will you hear the voice of Jesus in *humility*? For, says Jesus, "He that *humbleth* himself shall be exalted; but he that exalteth himself shall be abased." Again: "God resisteth the proud but giveth grace unto the *humble*." Will you come out from the world and by your apparel, *i. e.* dress and general appearance, prove to the world that you are humble indeed? Says the Bible: "In like manner also that women adorn themselves in *modest apparel* with shamefacedness and sobriety; not with braided hair, or gold, or pearls, or costly array."—1st Tim. 2: 9. Again: "Whose adorning let it not be that *outward adorning* of plaiting the hair, and of wearing of gold, or of putting on of apparel."—1st Peter 3: 3. These, with many other kindred expressions in the Bible, prove to us very clearly, that our very appearance must be *modest—humble* and not according to the foolish and abominable fashions of the world. Will you hear the voice of Jesus in *love*? For, says Jesus, "By this shall all men know that ye are my disciples, if ye have *love* one towards another." Again: "He that hateth his brother whom he hath seen, how can he *love* God whom he hath not seen?" Again: "Thou shalt *love* the Lord thy God with all thy heart, mind and strength, and thy neighbor as thyself." Will you hear the voice of Jesus in *patience*, in *obedience*, in *prayer*, in *watching*, in *chaste conversation*, in *honesty*, and in whatsoever things that are *true*, whatsoever things are *good*, whatsoever things are *just*, whatsoever things are *pure*, whatsoever things are *lovely*? If there be any *praise*, if there be any *virtue* will you think on these things? If you will hear the voice of Jesus in these things, and all other things commanded by him and his apostles, you can expect in full confidence to hear the voice of Jesus on the other side of Jordan saying unto you, "Well done, good and faithful servant; enter thou into the joys of thy Lord." But if you refuse to hear that voice now, you may also expect to hear that voice again across the troubled waters of death, saying, "Depart from me ye cursed into everlasting fire prepared for the devil and his angels," where there is *weeping, wailing, and gnashing of teeth*.

True Immersion was the general practice of all antiquity.—*Dr. Wall*.

God as revealed to us in the Old and New Testament Scriptures. This ancient order of Christianity *The Brethren at Work* promises to maintain and defend. To that end may God bless them I pray in Jesus' name. Amen.

Is there a man or woman now living in Md., Va. or Pa. who lived there fifty years ago but knows the *cap* was the covering with which religious women of all creeds and denominations covered their heads in all their religious assemblies? When I was in my *teens* I used to witness confirmation sermons by the Lutheran and German Reformed churches. The catechumens were placed in two rows, the boys in one, and the girls in another; the girls were always dressed in plain white dresses, and their heads covered with caps like our sisters still wear. This was the universal order in all this country. When I was married no preacher of any denomination would have married a party if the woman's head had not been covered, and the *covering* was the *wedding cap*. My wife then one of the gayest women not a member of any church, was married covered with a cap. The first departure I witnessed from this order was by a Presbyterian preacher named Groves, in the dwelling house of John Kuntzer in the Beaver Dam Valley, near to where the meeting-house now is. This preacher had a class of seven catechumens, four boys and three girls, these were sprinkled, and the girls confirmed bare-headed, or uncovered. But oh what a terrible thing it was in the minds of all who saw and heard it! I will here say, that the churches in the Eastern District of Md., and the adjoining counties of Pa. organized upward of one hundred years ago have never departed from this ancient order delivered us by our fathers. Come into our churches and all women with bonnets off and caps on are sisters, and none other are sisters. Among these are grandmothers, and even maidens, under twelve years old, all the same. This order the founders of the German Baptist church in America established; and all who visited the churches in Germantown and Philadelphia but thirty years ago, know that even there the old mothers of the church observed this order. This order we intend to maintain and defend, and hence we give *The Brethren at Work* a hearty welcome to our ranks.

Brethren there are grievous departures even among us, I am personally informed by a worthy and order loving brother living in one of the churches in which such large additions by baptism were recently reported through the columns of the— and —, that some of these lady converts had their fashionable attire off only while they were in the water; and that on one occasion while baptism was being administered a lady concluded to be baptized, and was forthwith baptized, and after baptism donned her fashion as usual. Such sisters will never see the propriety of the cap, nor such brethren the propriety of the *plain coat*, as our ancient father and mother did, and as the holy and truly converted still do. With such converts the plain covering is only a *power of truth*, which brother Stein is asked to answer in the question referred to.

Brethren, is it not high time that faithful men be intrusted with the affairs of the church, to maintain and defend the ancient humble order of the brethren in dress as well as all other Christian duties in holiness? Do we not all know that this *vain, silly, nonsensical, extravagant head-dress* among women, with the extreme folly in their general dress patterns, is comparatively of but recent date? Is it not the style of bonnets and blanches, and hence does not become women professing godliness? Why, then, do sisters dress their children so?

The Brethren at Work, arm yourselves with the whole armor of God, that you may be able to withstand the wiles of the devil. Cry aloud, spare not, lift up your voice like a trumpet, and show the people their transgression, and brethren and sister, then ours, for there are grievous departures among the brethren, by those who have crept in unawares, who spare not the flock; their mouths must be stopped. Stop them with the word of the Lord.

with more than common attention; I said if this be faithfully observed in practice, we have the right thing at last.

The *Position of THE BROTHERS AT WORK* endorses the true basis for all the Brethren's religious literature. "To set before the reading people of America, a clear defence of the ground and position occupied by our ancient Brethren, who were first in this grand reformatory movement with which we are now identified," should be the aim and end of all writers in our brotherhood. And while it meets my hearty approbation, it will have the sympathy, and God bless you of all the true lovers of God. To maintain "that non-conformity to the world in our dress, customs, daily walk and conversation is essential to true holiness and Christian purity," every brother and sister and mother of Christ will respond amen, and amen. These with many other equally good things which enter into our holy religion *The Brethren at Work* promises to maintain and defend. May God bless the work.

In the time the apostles lived "All men had not faith, and so it is even now. If this were not so, questions like the one asked of J. W. Stein, in No. 38, page 595 Vol. 7 of the *Pilgrim* would never be asked by converted brethren or sisters. For all who read the Bible know that the ancient holy women always covered themselves with an artificial covering when they appeared before men, or in public, and Paul says, "Judge in your-elves, is it comely that a woman pray unto God uncovered?" "Rebecca" took a veil and covered herself when she met Isaac. Cyprian in his concordance defines *veil*,—"A curtain, or cover, which the Jewish women wore over their heads and faces, in token of modesty, or reverence, and subjection to their husbands." How much more now should holy women cover themselves when they come before God and the angels in spiritual worship.—And is it not a fact that holy Christian women are always represented covered with an artificial covering, and that covering is a *cap*? All ancient paintings and pictures prove this. Say what you will about her hair being given her for a covering, the fact that Paul had reference to a *special covering* when he said *Let her be covered*, remains. I know that separatists from the ancient order of women having their heads covered with a *cap* say, what confidence can we have in old *paintings and pictures*, which are the work of artists, who are fallible men &c. I admit that they are fallible men, and for aught I know are converted, yet they have a way of representing men and women very correctly in their pictures. Who with any observation at all does not at the first glance recognize the face of Gen. Washington in any picture taken from the life-like painting of himself and wife with her covering, *the cap*, painted while they were living? Are not the life-like pictures of Penn, Franklin, Hancock, with a host of others preserved, and seen and known by us as they were by their living associates? Do we not in the houses of our friends see pictures of persons we at once recognize as friends we knew, though they may be a long while dead? My grandfather's eldest daughter lived to the age of ninety-seven years; she was once preserved upon to have her picture taken, which was a very good one, after her death her son, Dr. Herring of Waynesboro, Pa., had an artist paint a portrait from it on canvas, and now in his home, in a frame on the wall, can be seen aunt Mary Herring with her *cap* on her head, and *the same is throughout* around her neck and shoulders as correctly as she was seen by friends fifty years ago. Why then shall not we see the ancient worshippers as correctly drawn from ancient paintings preserved in museums, &c. as they were seen by their living associates? Teacheth the Lord in any way, of the material to and sources of history, monuments, coins, laws, medals, coins, inscriptions, statues, pictures, &c. Why then shall not the *paintings and pictures* of the ancient worshippers show us how they dressed? All these represent the women with a covering on their head very similar to *the cap*; as our holy sisters still do. And all is in strict conformity with the law of

eternal kingdoms will grow out of a different species just as naturally as a derivative word can inherit a nature differing from its progenitor. *Baptizo* is but a modification of *bapto* and therefore has only a peculiar way of expressing the same specific or generic idea. Moreover I think it certain that in no instance in which baptism is referred to in the Scriptures is there danger of apprehending dyeing as its object. Would any be likely to apprehend that the people came to Jordan unto John to be *died* of him? or that Jesus was *died* by John in Jordan? or that Philip and the Eunuch went down into the water that one might be *died*? Surely not. Hence such an apology is insufficient for the exclusive use of *baptizo*.

But again. To understand properly any writer or speaker, we must enter with him into his discourse and apply his words as he applies them. You might make me appear very ridiculous by quoting expressions made in this discourse in a different relation to what I have used them, and no misrepresentation can be more injurious and wicked than to quote an author incorrectly, in order to make a different application of his language to what he intended. In fact the known misrepresentation or misconstruction of one's language, is downright dishonesty. To understand the apostle then, let us turn to Eph. 4: 5 and see what he was discoursing about when he said "One Lord, one faith, one baptism." Does he mean to say, there is no baptism of the Holy Spirit, or of suffering? Or that the Holy Spirit baptism is the only one and that there is no water baptism? Surely not. Such is not the subject of discourse, and such an inference would make him contradict his faith and practice as elsewhere taught. Was he opposing sprinkling? Sprinklers do not think so for they think sprinkling is right. Immersionists do not think so for they think that sprinkling did not come into use for baptism till many years after. Was he opposing pouring? Pourers do not think so, because they think pouring is right. Immersionists do not think so because they believe that pouring for baptism had no existence until introduced in the case of Novatus in the third century (Eusebius' Eccl. Hist. p. 226). Was he opposing single immersion? Single-immersionists do not think so, for some of them seem to think he was teaching it. True immersionists do not think so because they do not believe single immersion existed for baptism until introduced by the Arian Monomach about A. D. 375. (Bingham's Antiquities of the Christian Ch. Bk. 11, Ch. 11, Sec. 7). Was he opposing *true* immersion? True immersionists don't think so, for they believe that no other water baptism is scriptural or apostolic. Single-immersionists don't think so, for they believe true immersion to be *past apostolic*, though they fail to point us to its origin any where this side of the great imperative of Jesus Matt. 28: 19. Hence it is clear that he was not discussing mode at all. He was exhorting the Ephesian brethren "To keep the unity of the Spirit in the bond of peace," the propriety of which, he enforces by calling their attention to the facts that "there is one body," not different kinds of bodies, and "one Spirit," not different kinds of Spirits by which they were to be led, "even as they were called in one hope of their calling." They had "*one Lord*," not many kinds of Lords, "*one faith*," not complicating faiths, and "*one baptism*," not one kind of administration for one, and another kind for another suited to their individual caprices, whims and preferences, as is taught now-a-days but only one appropriate mode of initiation into the church of Christ. It was the same for Jew and Greek, bond and free, male and female.

To be Continued

By the members of W. C.

APPARENTLY, THE RIGHT THING AT LAST.

A SPECIMEN No. 6 "THE BROTHERS AT WORK," edited by J. H. Moore, J. T. Meyers and M. M. Eschmann, published at Lanark, Ill was sent me a short time ago. I believe I read every word in it, and the part headed OUR POST-

who have departed from the simplicity of the truth. Then let us see our city members come hobbly out and take a decided stand on this question and be an example worthy to be imitated.

A SURE INDICATION.

If you should see a man deliberately shoot another, would it not be a sure indication that he is a murderer? "No murderer hath eternal life abiding in him."—1 John 3: 15.

If you see a man staggering along the street, are you not certain that he has been to the dram-shop or partaken of intoxicating drink? You know him by his *fall*, do you not? "No drunkard shall inherit the kingdom of God."—1 Cor. 6: 10.

If a man is caught stealing, is it not a sure indication that he is a thief? His action tells what he is at heart. No thief can enter the kingdom of eternal glory.

If a man defrauds his neighbor, you are certain that he is dishonest, are you not? You know this by his dealings.

If you hear a man use profane and obscene language, it is a sure indication that he is not following Christ who said, "Swear not at all."

If a man is envious of his brethren's labors, and the love they draw from others for their unremitting work in the Master's vineyard, it is a sure indication that his heart is a little spoiled and needs renewing. His actions tell on him, do they not?

Find a person dressed in a foolish and unbecoming manner, and it is a sure indication that that person loves pomp and show more than the praise of God.—"God resisteth the proud and giveth grace to the humble."—1 Pet. 5: 5.

If a man is cross, peevish and fretful, you are pretty sure that he is not patient, are you not? His actions tell just what he is. "In your patience possess ye your souls."—Luke 21: 19.

If you see a man practicing only a part of the work given by Christ, it is a sure indication that he does not believe in the whole work, is it not? By his fruits you know him.

If you hear a minister earnestly declare that the observance of some of the ordinances of God's house is not necessary, is it not quite certain that he has not yet learned to *obey* Christ? His teachings tell just what he is. "What shall the end be of them that *deny* not the gospel of God?"—1 Pet. 4: 17.

If you should see a man doing precisely what Christ and the apostles did, you would be positive that he is a Christian, would you not?

If you should see a sinner become very penitent, and trying to learn from the Lord Jesus *how* to be saved, it is a sure indication that he *wants* to be saved.—Should you see a man go down into the water and be baptized as Jesus and the apostles were, we are all certain that he received Christian baptism.

If you should read in the gospel that the apostles and their followers greeted one another with a kiss of charity, and then also behold the children of God now doing the same, it would be an indication that the Christians of the present day were teaching and practicing just what those of the first century did. "He that hath an ear, let him hear what the Spirit saith." E.

BAPTISM

Into Each Name of the Trinity.

BY J. W. STEIN.

If the apostle meant *one dip* when he said "*one baptism*," how is it that *bapto* which primarily means to dip &c. without any suffix indicating repetition, is never used for the ordinance of Christian baptism, while *baptizo* is always used? One answers, "Because *bapto* means to dye, and color as well as to dip." I reply that Hieronymus, Stephen, Pasow, Schenk, and Dr. Geo. Campbell, in his reference to Tertullian's rendering of *baptizo* by *tingere*, all define *bapto* and *bapto* tropically "To dye." *Baptizo* is derived from *bapto*. The original root in both, is the same and means the same thing. One species in the animal or veg-

FAMILY CIRCLE.

COUNSELS TO THE YOUNG.

NEVER be cast down by trifles. If a spider breaks his web twenty times, twenty times will he mend it again.—Make up your minds to do a thing, and you will do it. Fear not if trouble comes upon you; keep up your spirits though the day may be a dark one.—

"Troubles never last forever,
The darkest day will pass away."

If the sun is going down, look up to the stars; if the earth is dark, keep your eyes on heaven. With God's presence and God's promises, a man or child may be cheerful.

"Never despair when fog's in the air,
A sunshiny morning will come without warning."

Mind what you run after! Never be content with a bubble that will burst; or a firewood that will end in smoke and darkness. But that what you can keep, and which is worth keeping.

"Something sterling that will stay
When gold and silver fly away."

Fight hard against a hasty temper.—Anger will come, but resist it strongly. A spark may set a house on fire. A fit of passion may give you cause to mourn all the days of your life. Never revenge an injury.

"He that revengeth knows no rest
The meek possess a peaceful breast."

If you have an enemy, not kindly to him, and make him your friend. You may not win him over at once, but try again. Let one kindness be followed by another, till you have compassed your end. By little and by little great things are completed.

"Water falling day by day
Wears the hardest rock away."

And so repeated kindness will soften a heart of stone.

Whatever you do, do it willingly. A boy that is whipped at school never learns his lessons well. A man that is compelled to work, never does his duty cheerfully. He that pulls off his coat cheerfully, strips up his clothes in earnest, and sings while he works, is the man for me.

"A cheerful spirit gets on apace;
A grumbler in the mud will stick."

Evil thoughts are worse enemies than lions and tigers, for we can get out of the way of wild beasts—but bad thoughts win their way everywhere. Keep your heads and hearts full of good thoughts, that bad thoughts may not find room.

"Be on your guard, and strive and pray
To drive all evil thoughts away."

CORRESPONDENCE.

FROM TENNESSEE.

THE TENNESSEE DISTRICT MEETING.

THIS assembly took place at Limestone, Tenn., on the 2nd and 3rd of Nov. Fourteen out of the seventeen churches composing the district, were represented. All but one church expressed themselves as being in love and harmony. But few queries were presented, and the Annual Meeting will not be troubled with any of them. The meeting was characterized by decorum and good feeling. Only one query seemed to call forth a warm discussion, which was in reference to a plan for a more effective spread of the gospel. The more conservative brethren at first did not understand the plan, and, fearing the church might drift into the errors of the popular churches, opposed everything that looked toward missionary work. After a long and thorough exchange of views, and a better understanding of the object and plan prevailed, those all became earnest advocates of the same.

In reflecting over the work of the District Meetings, we are more than ever convinced that the power of these meetings should be extended, as the only means of lessening the work, the long reports and "big words," at the Annual Meetings.

We also thought it would be well if every congregation would adopt the rule to send an query which they believe the Scriptures divide, and to ask no decision on questions on which the Scriptures are silent.

Let each District Meeting aim to curtail the next A. M. report by one-half.

S. Z. SHARP.

A VOICE FROM VIRGINIA.

DEAR BRETHREN:—Your beautiful paper that was sent to my address, came to its destination in due time. I cannot withhold an expression of my appreciation of its commendable qualities.

First. Its editorial management promises to be just of that order that will insure success.

Second. Its purposes and aims are commensurate with the claims and magnitude of the great and glorious cause of whose principles it professes to be an exponent and an advocate. It leans to its readers, as a prominent and leading feature, the claims of the gospel, and thus performs the duty of a living, moving, sleepless evangelist.

Third. It graciously promises to keep its columns clear of those petty quibblings and bickerings, that constitute the sum of theology of a no inconsiderable class of professors. The Jewish church founded upon the dangerous and fatal shoals of their traditions, and we are in no less danger of perishing in the same terrible manner.

As the Savior said, so say we, let us first attend to the important and essential principles of the gospel, such, for instance, as repentance, both primary and daily; primary, as it relates to the first duty of a pilgrim, and daily, as it relates to our sorrow for our daily sins.

Faith, obedience, prayer, both closet and family, honesty in our secular transactions; and diligent, persistent cultivation of every virtue that is designed to bring us to full stature in manhood and womanhood in Christ Jesus. When we enjoy that happy state, we will not set ourselves forward as standards and models, nor require every servant, "whom the Master has received," to pay our exact measure of merit, (merit and commendation) on pain of eternal damnation, as far as we are able to execute that terrible curse.

The terrible scourge, diphtheria, is raging furiously in many parts of our State. Entire families of children have been swept off and many are the precious limbs that have been culled to the bosom of Jesus. Many hearts have bleated over the precious clay that was once sweet and loving babes. It has crossed the threshold of a dear brother and sister, and borne hence two little daughters to the home of the angels, to the garden of the Lord. The sorrowing parents can truly rejoice in the midst of their sorrow that, though they can no more come to us, we can go to them, as they have long since espoused the cause of the Master. My own household is now passing under the rod of chastisement, but God in his abundant mercy has thus far spared us the pangs of bereavement, and we humbly pray that he may continue his mercies.

This is the day that the Lord has made and he blessed and hallowed it.—We also hallowed it and met as we always do at his holy house for worship, and to praise him in song and prayer, in preaching and hearing. And a happier meeting we have not had, for these many days.

Why so happy dear Bro., because you had fair weather? No, not that.

Well, why so happy, because you had a large audience and good attention?—No, not that.

Well, Bro., what made you so happy? Just because four precious, blood-bought souls broke the fetters of Satan, and put on the easy yoke of Jesus.—Four youthful pilgrims started to-day for the haven of rest, for "the Sun-bright Clime," for "the Gates Ajar."—Four more names were registered on the pay-roll of heaven.

Come brethren, "rejoice with those who rejoice." But the end is not yet.—In the near future we hope to chronicle the return of other wanderers to the precious fold. We have now our period of harvest. A long time has been devoted to sowing the good seed. May the Lord of the harvest shower abundantly the treasures of his graces on the labors of all his servants.

Dear brethren, I am rejoiced to see you cherish and advocate the claims of the Danish mission. Keep us advised of its success and its necessities, especially its necessities. We must make it a success if the Lord grants it his favor. It would be a burning, earthenware stove,

were it to fail for want of means to support it. We have all, this long while, manifested too much indifference to the cause of evangelizing the benighted nations of darkness. The Lord has opened a wide, effectual door, and the gates of all nations have been thrown open to the march of truth. The press, the telegraph, the steam engine, etc., have brought the ends of the world together, and we may not be guiltless of the blood of lost souls if we do not arise and work for the kingdom of our salvation.

Your fellow servant,

D. C. MOYAW.

McDonough, Va., Nov. 12th, 1876.

LEND YOUR PAPERS AND PAMPHLETS TO YOUR NEIGHBORS.

BELOVED Bro. MOORE.—For the enclosed, please send me as many copies of Bro. Stein's "Why I left the Baptist church," as you can. We have some Baptist friends around us, among them their minister, and think we can do some good by letting them read some of the pamphlets and books that ably defend the gospel as practiced by the Brethren. I shall also let them read your "Trine Immersion Traced to the Apostles."

The several numbers of THE BRETHREN AT WORK, thus far, I have also out among my friends. I am going to hand them to our Baptist minister. I always preserve my religious papers, and it said numbers get worn too much, perhaps you could send me duplicates.

H. F. ROSENBERGER.

[We publish the above, hoping thereby to prompt others to do likewise, and thus scatter the good seed by lending papers, pamphlets, books, &c., to their neighbors and friends. In a number of instances brethren and sisters order the paper sent, at their expense, to those whom they think will likely be benefited by reading it.—ED.]

FROM LENA, ILLINOIS.

DEAR Bro. MOORE.—Your lack of service in filling several appointments, made for you at Chelsea, was supplied by Bro. Solomon Matties from near Shannon, Carroll Co. One young Bro. made the good confession, and was baptized on Sunday the 5th; and we feel assured that quite a number of others are counting the cost, and hope will soon begin to build; especially if we should be favored with a visit by some of our ministering brethren from adjoining districts. By coming to Lena, they will find us pretty comfortably situated about three squares South-west of the depot, ready to receive them; but not to the exclusion of any others who do not labor in word and doctrine. Come, one and all, and as long as your name is not *hagan* we will try and make you as welcome as we can; especially when we are at home, which will likely be pretty near all the time this winter, on account of our dear afflicted daughter, who is confined to the house all the time, who, with many others in similar circumstances, is a special subject of sympathy and prayer for all God's dear children.

May the grace of God enable you to fulfill your responsible station as editors, through life, in honor to his name and to the salvation of many precious souls, and finally gather us all home to himself for Jesus sake.

EDWIN EBY.

Lena, Ill.

FROM MICHIGAN.

BREDSVILLE, VanBuren Co., Mich., Nov. 12th, 1876.

EDITORS BRETHREN AT WORK:—DEAR BRETHRENS.—I feel it my duty to testify my appreciation of THE BRETHREN AT WORK, which I am receiving regularly. When I first heard of it, I had some doubts as to there being any call for such a paper, but as I have become acquainted with it, I have learned to highly esteem it, and think that it fills a real want.

Although I have not had time to read it thoroughly, I have read it enough to regard it as a sound and vigorous paper. I am particularly pleased with the stand you have taken in regard to advertisements. The distinct type

and neat appearance of the paper is no small item in its favor.

May the Lord bless editors and contributors, that they may make THE BRETHREN AT WORK a power for good.

Yours in love,

CYRUS WALLICK.

FROM CERRO GORDA, ILL.

BRO. John Metzger is gaining slowly from his illness. Brother Joseph Hendricks arrived yesterday from the Urbana church, where he has been laboring for the cause of Jesus. These two brethren are making arrangements to start out on their mission in Southern Illinois. Today we contemplated on making our church visit. May the Spirit of the Lord accompany all in this important undertaking. On the 27th is our church council. What an important work before us—laboring for that peace, love and union, that we may be truly qualified subjects to partake of the emblems of that broken body and shed blood of a crucified Savior. If then, truly in this qualified state, are we not examples of Christianity worthy of imitation? Are we all active and alive to our several duties? Do we feel the worth of precious souls, who are on the brink of endless woe and misery? Oh! let us wield a powerful influence to draw them into the precious fold of Jesus.—Our Love-feast is to be on the 1st and 2nd of December.

Nov. 14

A. E. SMITH.

FROM PENNSYLVANIA.

EDITORS BRETHREN AT WORK:—According to previous arrangements, Bro. S. H. Bashor, on the 28th of Oct. last, commenced a series of meetings with the brethren at Scattergood (Shade Creek church, Somerset county, Pa.), where he continued to break the bread of life to a dying people, until the evening of the 9th inst., waving the Gospel Banner triumphantly over the fort of sin. Thirty-two were made willing to be buried in the Shade Creek, and several almost persuaded. Had glorious meetings made solemn by the sacred presence of Jesus. Several sprinklers have changed to the more sensible belief of immersion, and are now walking with us. From here he went to the Benishof Hill Congregational church, Cambria county, where, on the evening of Nov. 11th, he planted the artillery of the gospel, and again opened fire upon the enemy's works. Already are sinners made to tremble and feel their need of a Savior, and some have deserted the camp of sin to walk with the Lord of God. He continues his labors here till the 23rd inst.

D. CHAFFORD.

Johnstown, Pa., Nov. 15.

[A similar report of the same meeting was also sent us by Bro. Hiram Messelmann.—ED.]

FROM INDIANA.

OUR Communion meeting of the 2nd and 3rd of November is now over. We had but one ministering brother from a distance. Bro. John Metzger of Wild Cat conducted the exercises. There was good order in the house. Received ten by baptism. Bro. George Cripe came to us about the close of the meeting, and contemplated staying the rest of the week to preach for us.

W. R. HARMON.

Lodi, Ind.

FROM COLORADO.

I HAVE returned from attending my regular appointments with the Brethren in Boulder Co., had three meetings, two more additions by baptism, and prospect of more soon getting tired of their sins, and forsaking the ways of the world.

J. S. FEENEY.

Greeley, Colorado.

FROM IOWA.

WE had a love feast on the 28th and 29th of Oct. in our meeting house in South Waterloo church, Iowa, five miles south of the city of Waterloo. Attendance was large. Among the official

brethren were R. Badger, E. Truxel, J. F. Eikenberry, H. Strickler, and many others. We had a good meeting; good attention was given to the Word preached, and I trust, good has been accomplished. We had a choice during the meeting for two deacons. Our worthy and beloved brother J. A. Murray was ordained to the eldership.

E. K. BEECHLY.

Books, Pamphlets, and Tracts FOR SALE AT THIS OFFICE.

Why I left the Baptist Church.—By J. W. Stein. A tract of 12 pages, and intended for an extensive circulation among the Baptist people. Price, 3 copies, 10 cents; 10 copies, 25 cents; 100 copies, \$2.00.

Campbellism Weighed in the Balance, and Found Wanting.—A written sermon in reply to Elder C.—By J. H. Moore. It is a well printed tract of sixteen pages. Should be circulated by the hundreds in almost every locality. Price, 2 copies, 10 cents; 6 copies, 25 cents; 25 copies, \$1.00; 100 copies, \$3.50.

The "One Faith," Vindicated.—By M. M. Eschelon. 10 pages, price 10 cents; 15 copies, \$1.00; 25 copies, \$1.50. Advocates and earnestly entreats for the fullness delivered to the same.

Sabbatism.—By M. M. Eschelon. 10 pages, price 10 cents; 15 copies, \$1.00; 25 copies, \$1.50. Shows the Sabbath question, clearly showing that the observance of the seventh-day Sabbath is in harmony with all other Jewish laws, and that the "first day of the week," is the preferred day for Christians to assemble in worship.

One Baptism.—A dialogue showing that trine immersion is the only ground of union, that can be consistently occupied by the leading denominations of Christendom. By J. H. Moore. One copy, 15 cents; 10 copies, \$1.00; 25 copies, \$2.00.

Trine Immersion Traced to the Apostles.—Being a collection of historical quotations from modern and ancient authors, proving that the trine immersion was the only method of baptizing ever practiced by the apostles, and their immediate successors. Price, 25 copies, \$1.00; 100 copies, \$2.00.

The Perfect Plan of Salvation, or Safe Guide, Showing that the position occupied by the Brethren is undeniably safe. Price 1 copy, 15 cents; 2 copies, 25 cents; 10 copies, \$1.00.

"Der Brüderbote."

Is the title of our German monthly, which we publish especially for that part of the Brethren, their partners to read in the German language.

It is the same size as the "Brethren at Work," but issued monthly, and will be devoted to the circulation of the truth and praise of the Brethren, an advocate of popular Christianity. We will endeavor to make it one of our people a source of religious instruction and hope they will give it all the encouragement in their power. Our pamphlet, entitled "The Perfect Plan of Salvation," is being translated into the German language and published in the "Der Brüderbote" sheet.

Volume III will commence with the beginning of 1877.

Price per annum, 75 cents. Any one sending five names and \$1.75 will receive an additional copy free. For all over this the agent will be allowed 10 cents for each of his subscribers.

The Brethren at Work.

A RELIGIOUS WEEKLY.

FIELD AND PUBLISHED BY

J. H. Moore, J. T. Meyers, M. M. Eschelon, ASSISTED BY

R. H. Miller, J. W. Stein, Daniel Vanhook, B. Metzger, and Mattie A. Kent.

THE BRETHREN AT WORK, is an uncompromising advocate of Primitive Christianity and its ancient purity.

It recognizes the New Testament as the only infallible rule of faith and practice.

It maintains that Faith, Repentance and Baptism are for the conversion of sinners.

That Trine Immersion or dipping the candidate three times face-ward is Christian Baptism.

That Foot-Washing, as taught in John 13, is a divine command to be observed in the church.

That the Lord's Supper is a full meal, and in connection with the Communion, should be taken on the evening, or after the close of the day.

That the salvation of the Holy Scriptures of God is hanging upon the following three:

That War and Retaliation are contrary to the spirit and self-denying principles of the Gospel of Jesus Christ.

That a New Conformity to the world's customs, habits, and conversation, is contrary to true holiness and Christian purity.

It also advocates the Scriptural duty of anointing the sick with oil in the name of the Lord.

In short it is a vindicator of all that God and the Apostles have commanded upon sinners, and the conflicting theories and practices of modern Christianity, to point out and prove that all must conform to be infallibly saved. Price per annum, \$1.75. Agents:

J. H. Moore, Lemont, Carroll Co., Ill.

"Behold I bring you good Tidings of great Joy, which shall be unto all People."—LUKE 2, 10.

No. 11.

10 If you would be wise, read, no
11 late and remember.

For The Brethren at Work

SANCTIFICATION.

BY MARTIN C. LEACH.

us to the process by which it is brought about. In the quotation at the head of this essay, our Savior prays the Father to sanctify his disciples through the truth, then adds: "Thy word is truth." The glorious instrument then, through which this great work is wrought upon the heart, is God's word, the Scriptures of eternal truth. His instrument is called the sword of the Spirit, and is represented as a "Two edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart." Surely such an agent is sufficiently efficient. "A discernor of the thoughts and intents of the heart." The prophet Jeremiah describes the heart as deceitful above all things and desperately wicked, and then asks, who can know it? Yes who can know the depth of the wickedness of the human heart? Who can know its deep mysterious labyrinths?

How little we know of our own hearts, how ignorant we are of the extent to which we may go in our self-deception, or to the extent of the deception that may be imposed upon us by others. There is hardly any limit to human credulity. The most absurd and monstrous theories have been presented to man for his acceptance and belief, and all have found a congenial soil in the depravity of the human heart. The wild and extravagant assertions of Mohammed were eagerly received by thousands; Joe Smith's absurd speculations found many willing listeners, and all the stupid dogmas of popery have, and do find multitudes of willing recipients. The extreme facility by which man can be deceived makes it necessary that he have an infallible guide, an unerring rule; such a rule God has given him in his precious word. That word is the detector of error, by it we are enabled to distinguish between truth and falsehood.

Our Savior prayed, "Sanctify them through thy truth, thy word is truth." Here we have truth, all truth, without any mixture of error. And this is the only agent through which this great work can be wrought. The next important question is how this agent accomplishes its work, or, in other words, how is it made effectual in producing this wonderful transformation? Peter, writing to those who had passed through this transforming process, says: "Saying ye have purified your souls by obeying the truth through the Spirit, unto unfeigned love of the brethren." Now we have the matter fully before us, the word of God is the instrument through which sanctification is accomplished, and our obedience brings us under its purifying and renovating influence. While the Scriptures clearly teach the doctrine of sanctification, they as clearly teach by what means or process it is accomplished. Those who profess sanctification and yet ignore many of the plain commands of God's word are certainly laboring under some fatal mistake. They are either self-deceived or have been deceived by others. "Sanctify them through thy truth; thy word is truth."

Now dear brother and sister, in compliance with your request as contained in the card you sent me, I have tried to write on the above subject, hoping it may be of some benefit to you.

NONE OF US LIVETH UNTO HIMSELF.

BY MARTIN C. LEACH.

PERADVENTURE, the beloved Paul never penned a line fraught with more significance than that which is the burden of my poor heart and the subject of our present sketch. "Like apples of gold in pictures of silver," its very appearance arrests our latent attention and holds it, if possible, to impress our minds with its comprehensive import. But, no thinks, no one is able to follow much the text means. Take in my other untalented truths forever written on the pages of the Inspired Volume, it is beyond our power of a full exposition, or not within our Divine attainments to explain precisely how much is required of a believer in Jesus who "went about doing good." It is certainly not all that the Scriptures enjoin, or that the Spirit of Christ in us prompts, to make applica-

tion to join the church, to be baptized, to observe the ordinances instituted by the Master, and then move along and do as we please. How can such a life fulfill the idea of the text? Doubtless it involves some things which few are prepared to receive at the present stage of our life of holiness. But let us seriously turn our attention in this direction, and see what we can of the sentiment or spirit of the gospel.

"NONE OF US."

Who? Surely this has no reference to them who do not name the name of Christ. The beloved Paul was addressing the primitive disciples of Jesus at Rome—all members of the church. We think that he had no thought that his religious letters would afford spiritual weapons to the true believers of the nineteenth century for the defence and glory of the church which he loved more than his own life. But our God has turned all this to good account, for he "knoweth all things." This shows us how careful we should be that we leave his Word pure and complete as it was produced by inspired men, and learn daily to profit thereby, that we may represent the church in its simplicity and order of the pure word and spirit of the gospel. To such a noble life of labor we are called. As we are all called, so no one is without some labor, "none of us." Not one of us who have believed and entered upon the obedience of Faith. The devoted Paul includes himself, and how amply the fragments of his biography show that he lived more than any of us, not unto himself, but by the grace of God, for the salvation of those around him, and thereafter off, and hence "unto the Lord." This consecration to the service of Jesus who called him, his devotion to the purity of the teaching of the gospel, and his love of Christ, made him the brilliant light that has shone unburned for over eighteen centuries, and will yet doubtless shine to the second appearing of our Lord and Savior. He, like Abel, the first martyr, "being dead, yet he speaketh" to you and me, and says: "None of us liveth unto himself."

We are branches on the Vine that is no tree; and what doeth the Husbandman with such? A painful destiny to be cut asunder. This cutting off he reserves unto himself, for he is Judge of the quick and dead, and he knoweth the heart of man. If men do not keep his commands and ordinances as promulgated by the church which observes them, the church is commissioned by its Royal Head to put such disobedient members away from its fellowship. Such is the necessary result of loving unto one's self in the fundamental principles of the Savior's doctrine. Again, when here on earth, Jesus taught many things for the education of his disciples, that they might learn the secret of developing a Christian character in the higher and Divine elements, and that they might have not only the manner of men who have perceived the ways of the Lord by their own selfish opinions, expressed and forced upon the Body of Christ, and which has, in all ages, brought contentions, envy, and strife among the believers who ought to be united—"of one mind and one heart." Could we always consent to the intent and spirit of those teachings as they fell from the lips of the Only Beloved, what peace and unity and joy we could enjoy among all the believers. But those blessed and holy teachings were intended, not only for individual instruction, but altogether as much to form the basis of discipline in the church for all coming time. Discipline is essential in the church, but many do doubt it, or ignore it. They would thus live unto themselves, and not

HUGO BARO, PA.

THOUGHTS BY THE WAY.

BY MARTIN C. LEACH.

WE have been told that when Jesus washed his disciples' feet, he did so to teach them humility, and if we had never read it ourselves we would suppose from what we have heard that the narrative read something like this: "Ye call me Master and Lord, and ye say well for so I am; If I, then, your Lord and Master, have washed your feet, ye ought to remember this as an act of great humility in me, your Lord, to stoop so low and with my clean hands wash your dirty feet, and from henceforth ye should not forget to be very humble and servant like to one another, even so much so that ye could stoop low enough to wash a poor brother's feet in some private room when he is not able to do it himself." But unfortunately for those good and wise professors, who could be very glad to get to heaven it seems would only allow them to supplant him, or to cast away them to have their own way about setting down, and possibly himself be subservient to them, for they get there; it does not read so. I will now read it right. "Ye call me Master and Lord and ye say well for so I am; If I, then, your Lord and Master have washed your feet, ye also ought to wash one another's feet." Nothing is said about humility, and is it reasonable to suppose that he who spoke as never

man spake, would try to teach his beloved disciples, as well as all his future followers, something of such magnitude that the disregarding of which would preclude their having any part with him, and at the same time so completely obscure it they could not have the faintest idea of what he meant, especially when he says: "I have given you an example that ye should do as I have done to you?" Here, instead of making feet-washing illustrative of humility, he actually commands us, not to do something that he tried to impress more forcibly on our minds by washing his disciples' feet, but to do as he had done; that is, wash one another's feet. When Jesus wanted to tell his followers to be humble, he wisely found language to do so that could not be misunderstood.

Notice what he says in Matt. 23: 12; "And whosoever shall exalt himself shall be abased, and he that shall humble himself before God shall be exalted," also Luke 14: 11 and 28: 14, which reads about the same. James also says: "Humble yourselves in the sight of the Lord and he shall lift you up" (Jas. 4: 10). Peter following in the same strain says: "Ye all of you be subject one to another and be clothed with humility, for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time" (Pet. 5: 5). In all these instances we have humility plainly taught without any feet-washing mixed in. In the 13 chapter of St. John we have feet-washing just as plainly taught without having humility mixed in as the leading thought. I do not know whether Christ meant to teach his followers humility by introducing feet-washing into the church or not, but I do know that he commanded his disciples to wash one another's feet in language too plain to be misunderstood by any one that can read; and we have no right to question his authority to issue such a command simply because we can't see any particular use in it. It is his to command and ours to obey, his to bless, ours to enjoy. If we would enjoy his blessings let us not murmur at his commands. If he says ye ought to wash one another's feet let us cheerfully obey, and ask no questions, so that when he shall appear we may have confidence and not be ashamed before him at his coming.

LAWRENCE, III.

PARCHMENT.

MORE than 3,000 years ago parchment was manufactured; the original Scriptures were written upon it. The finest, which in our day is known as "vellum," is used to a considerable extent for recording important matters, such as documents to be placed in corner-stones of public buildings, deeds, etc., as it will not burn and is comparatively indestructible. Vellum is made from the skins of very young kids and lambs, by a process of liming to remove the hair and fatty substance, then carefully stretched on a frame, and with an instrument called a moon knife, scraped on both sides; the flesh side is then covered with fine chalk and rubbed with pumice stone, and, after being levelled and dried, is polished with a preparation of gum arabic and whites of eggs.

THE LENGTH OF DAYS.

AT London, England, and Bremen, Prussia, the longest day has sixteen and a half hours.

At Stockholm, in Sweden, the longest day has eighteen and a half hours.

At Hamburg, in Germany, and Danzig, in Prussia, the longest day has seventeen hours, and the shortest seven hours.

At St. Petersburg, Russia, and Tobolsk, in Siberia, the longest day has nineteen hours and the shortest five hours.

At Tornea, in Finland, the longest day has twenty-one hours and a half, and the shortest, two hours and a half.

At Wadlars, in Norway, the day lasts from the 21st of May, to the 23rd of July, without interruption, and at Spitzbergen, the longest day is three and a half months.

Comper with love.

"Sanctify them through thy truth; thy word is truth."—John 17: 17.

HAVING been requested to write on this subject, we will try to do so to the best of our ability. Sanctify, in the Old Testament Scriptures, often denotes to separate from a common to a holy purpose; to set apart and consecrate to a special property, and for his service. In this sense our Savior uses the term: "For their sakes I sanctify myself." I separate and dedicate myself to be a sacrifice to God for them. And in the language of our text he prays the Father to sanctify his disciples, that is, that he separate them from the world, that he will draw them to himself, and make them his peculiar people.

Justification produces a change in our state, by that not all former sins are pardoned, all former offences are canceled, and he who was just before in a state of rebellion and unrighteousness is made a citizen of Christ's kingdom, and is accounted relatively righteous. But he seeks this great change that is wrought for us, there is another and perhaps greater change that must be wrought on us, this work is called sanctification, by it we are inwardly renewed after the image of God, in knowledge, righteousness, and true holiness. (Eph. 4: 24). Sanctification includes a change in our natures, whereby our wills are changed and made subservient to the will of God, our thoughts, affections and desires are changed, in a word we are changed from carnal to spiritual; it also comprehends a change in our practice. This embraces good works, "For the grace of God that bringeth salvation hath appeared to all men, teaching us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world." (Tit. 2: 11, 12). This change of nature, this change that by the grace of God is wrought within, must and will have an outward practical manifestation.

A mere profession is nothing, and a mere assertion that we are in possession is not sufficient, we must give a practical proof that we have undergone this wonderful transformation.—This proof must be manifested daily in our intercourse with the world, by our constant and daily deportment, by our conduct and conversation, by the manner in which we bear the sorrows, the afflictions, the disappointments of life, and even by the manner in which we bear prosperity. One in whom this grace has wrought its complete and perfect work, is neither depressed by adversity, nor elated by prosperity, if such have possessions in this world it no more begets within them a feeling of self-importance than though they possessed not. They who are sanctified are set apart to the service of God, are separated from the world, they are dead and their lives are hid with Christ in God. They that have experienced this work of grace have crucified the flesh with the affections and lusts, they live and walk in the Spirit. Sanctification comprehends all the fruits of the Spirit, which are love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance.—Sanctification is not only attainable, but it is absolutely necessary to our admission into heaven. "Without holiness no man shall see the Lord." Sanctification in this world must be complete, the whole nature must be sanctified, all sin must be utterly abolished, or the soul can never be admitted into the glorious presence of God (1 John 12: 14, 1 Pet. 1: 15, 16, Rev. 21: 27). Though in this world we are in a state of spiritual warfare with Satan and his temptations, with the world and its influences, yet Christ has assured us that his grace will be sufficient, that in each temptation he will make a way for us to escape, that of our faith in him is sufficiently strong, all things are possible unto us. Paul assures us that he could do all things through Christ who strengthened him.

But how is this great work wrought? Here is where the great point of difference comes in. Most Christians believe in sanctification, but they differ greatly

FAMILY CIRCLE.

BEREAVEMENTS.

[What melancholy feelings are awakened within at the sight of a deserted home, in which loved ones once met and loved; and loved; but from which they have now wandered, each in the path pointed out by the guiding hand of Providence. How beautifully does Mrs. Hemans portray this separation in the following admirable lines!—]

They grew in beauty side by side,
They filled one home with glee;
Their graves are severed, far and wide,
By mountain, and stream, and sea.

The same fond mother bent at night
O'er each fair sleeping brow;
She had each folded flower in sight—
Where are those dreamers now?

One sought the forests of the West
By a dark stream his life;
The Indian knows his place of rest
Far in the cedar shade.

The sea, the blue lone sea hath one,
He lies where pearls lie deep;
He was the loved of all, yet none
O'er his low bed may weep.

One sleeps where southern vines are dressed,
Above the sunny plain;
He wrapped his colors round his breast,
On a blood-red field of Spain.

And one—o'er her the myrtle showers,
Its leaves by soft winds blown;
She faded midst Italian flowers—
The last of that fair land.

And parted thus, they rest, who played
Beneath the same green tree;
Whose voices mingled as they prayed
Around one parent knee!

—Christian Home.

For The Brethren at Work

CHILDHOOD THOUGHTS.

BY J. S. HODDY.

OUR thoughts often go back tenderly and regretfully to the days of our childhood, and many pleasant scenes come and go before our imaginative minds. The fields, the pastures, the pleasant surroundings of our old home in the valley are not forgotten. By reason of time and distance they seem all the more dear to our hearts. Our school-mates and associates, where are they?—Gone into the strange world. Some are yet battling with the storms and tempests of life, others have long since gone down to slumber in the silent tomb, freed from all the cares of life. The home circle? ah! yes, those youthful ties so dear, have been sundered. Death has claimed his portion, and o'er this wide world the rest are scattered in pursuit of health, pleasure or profit; in hope or despair; bowed down by grief or lured up by illusive hopes. Time rolls on, its day by day we weave fancies of the future in the warp and woof of hope—These thoughts will carry the minds of many of our readers back to days of yore, when as children they trod the path of innocence and joy; and in the moments of memory's flight backward, live over again those happy days of the past, when with brothers and sisters we played under the shadows of the great oaks, or gathered nuts amidst the freshly fallen brown leaves, or perchance, wandered in spring-time along the banks of the rippling stream, gathering the bright blooming flowers, or chasing the golden winged butterfly; and then at night, with wearied limbs, we sought our little beds to sleep the sweet sleep of youthful innocence. We knew no care, for all care rested with our dear mother, who watched over us by day and by night.—Watched and prayed that we be not led into temptation. Our dear father we remember with childish affection. The present looms up around and the realities of life recall the fact that those days and those faces have faded from our view, and with a sigh we go forth to follow in the daily routine of duty.

We are all more or less the victims of circumstances and the children of misfortune, and there are causes why we have left the haunts of our youth, and the place of all others on earth most dear. But though we have drifted far out on the billows of time, and are anchoring in the midst of the ocean, abiding our time to pass over, we cannot and will not forget the kind words of those we left behind. Words, deeds, and tokens of affection of those we knew and

loved are kept in the sacred, secret chambers of affection, where memory keeps watch.

In this meditating on the past, we gain strength for the future, we see how rapidly we are drifting to that bourne from whence none return, and that the pleasures and joys of life are as fleeting as the morning frost; that soon, very soon, our opportunities for doing good—for fulfilling our mission—will be past.—Those thoughts should nerve us on to renewed energy, to work while it is called to-day. Work in the interest of our little ones. Labor to rear up in their minds monuments more lasting and more worthy than towering shafts of marble. Fix principles that shall enable them to steer clear of the whirlpools of life and anchor, by and by, in the harbor of eternal safety. Work to the end, that we shall gain the great reward in reservation for the Lord's laborers. The waying willow that we remember to have planted in our youth by the well, tells us that from little twigs great trees grow—and teaches the lesson, from little deeds much good may be accomplished. Oh, then, fellow pilgrims, let us not scorn to stoop to little acts of kindness, neither to the young, the old, the poor nor the great. In eternity they will loom up as great trees with outstretching branches, under the shelter of which many may lie down in the "green pastures."

Great contributions in themselves are insignificant, yet they may accumulate so as to be a power in the hands of the church to send missionaries to benighted lands, relieve the pressing wants of the heralds of the cross, and gladden many souls with a knowledge of the true gospel. In every visit we make, by the flight of the memory, to the past, and return to the present, may we be the more firmly resolved to live to the glory of God and welfare of souls, our own not excepted, that we may meet all those dear ones—now absent—in that everlasting "childhood," where we shall never grow old and where the sparkling waters of life run free, and where never-fading flowers ever bloom.

"In the land beyond the tide,
Where the young and the old are glorified,
Where the gates are pearl and the streets are gold,
And the bands of the flock lie down in the fold."

CORRESPONDENCE.

LETTER FROM R. H. MILLER.

LAFORGE, IND., Nov. 13th, 1876.

BRO. MORRIS:—About the middle of October I started on a visit to Martin county, Indiana—a field of missionary labor supported by the Southern District of Indiana. We held a communion with the members there. It was held in a barn where it was too cold to be comfortable, and all the labor fell on me, making too much under the circumstances. After the communion was over, near two hours' ride to the railroad where I took the train about midnight for Cincinnati, and spent the remainder of the night in an uncomfortably crowded car, made too much exposure for me. I caught cold; my lungs and liver both became affected, and since then I have not seen a well day.—Have not been able to fill my appointments for a month. I hope this will be a lesson to our ministering brethren, and to other brethren as well, for care as to health is a matter of first importance in temporal things.

Our brethren and sisters take too much pains and trouble in providing many things good to eat, but not quite enough in providing a comfortable place for the minister to preach in and a comfortable bed. Very often he is put in a very fine, nice bed, that would be good enough for anybody, only that it is seldom used, and where there is seldom any fire, therefore it is damp and not a safe place for a feeble minister to lodge.—Then if the room is open it is unsafe for the minister to budge in, because speaking will cause perspiration and open the pores of the skin and lungs; in that condition, sleeping in an open room is dangerous. I hope our very kind brethren and sisters will think more about these important matters of health, and a little less of the extras for the missionary to

eat. It is possible that some may think I should not say so much, but I hope they can excuse the man who has been made sick more than once for want of heeding these things.

I will now return to my visit. From Cincinnati I took the train to Hillsboro in Ohio, to meet the committee appointed by A. M. for the Brush Creek church in Adams county. Bro. Wm. Calvert met and took us to his home, where a kind family did all they could for our health and comfort. We staid with them two nights and one day doctoring trying to get well enough for the business of the committee. During the time we had appointments to preach for the brethren, but could not fill them. When the 19th came but two of the committee, brother Quinter and myself, were present. We met with the church and they accepted us, and gave the whole matter into our hands, which embraced general points of difference with the general brotherhood.

This church is one of the oldest in Ohio, being about seventy-five years old, and numbers about two hundred members; they are united in their views and practice probably as well as any church in our brotherhood. They have able ministers and many intelligent lay members. They requested a full investigation of all the points of difference between them and the general brotherhood, which was granted them. The investigation took two days, in which the lay members as well as the ministers engaged. I believe there were five points of difference discussed. And we think during the two days there was not an unkind word or the least bad feeling expressed.

When the investigation was over, then came the trying time, for brother Quinter and I must now make a decision, and our responsibility to that church, to the general brotherhood and to God, lay with deep concern upon our minds. We made our report, asking the church to change and come to the general order of the brotherhood in four of the points of difference; in the fifth we recommended the A. M. to hear with them. We will make a report to next A. M., then your readers can know what these points are.

When we made our report to the church, we gave our reasons for deciding each point as we had done. We then gave the church liberty to consult over the matter, and they unanimously accepted our report. This was strong evidence of their attachment to the general order of the Brethren, when they would give up their old practices which they had kept for seventy-five years, when they give up so much for the sake of union and oneness, our brethren in the Southern district of Ohio, and other places, should visit them to encourage them in their acceptance of the general practice of the Brethren.

When the committee work was done we stayed over night with Bro. Wm. Calvert, and next morning being Saturday, Bro. Quinter and I started for Cincinnati, he going to Troy and I to Gettysburg, Ohio, where I had a promise to attend a communion in the Oakland church. But on the way to Cincinnati I was taken with a chill and was very sick to be traveling. I reached Gettysburg about nine o'clock at night, next morning Bro. Solomon Flora took me to his home near the Oakland church. It being Sunday, I went to the church and tried to preach, but was too feeble to make anything except my own weakness clear to the people. The next day I was taken worse at the house of Bro. Solomon Flora. A doctor was called, but I got no relief until next day. As the communion was going on near by many of the brethren came to see me, but I was in such a condition I could not talk much with them or have any enjoyment in their company; but the next day, Tuesday, I felt like their company was a great pleasure, and was glad to have quite a number call to see me. Among them sister Charlotte T. Bond, from Ky., that field of missionary labor supported by the Southern district of Ohio. The Christianlike appearance of sister Bond, with other facts we learned, is evidence that the brethren in Southern Ohio are doing a good work in Kentucky, and we hope they will continue and give

their help to those brethren whose labors prove they are worthy. And we hope sister Bond will give us something occasionally for THE BRETHREN AT WORK, for she is positive evidence in favor of work of Brethren in spreading the gospel by something like missionary labor. She was a stranger to the Brethren and their doctrine, dressing in the style and fashion of the world, but now in plainness, with a meek and quiet spirit, she is adorned as the most faithful of our sisters. And she came convinced in a mind, a judgment, a heart, well versed in the Sciences and learning of the world, now learning in the school of Christ. She is an able defendant of the doctrine of the Brethren.

But that was not what I set out to tell you. While I was sick at Bro. Flora's, and he and his family so kind, and so much concern by the brethren and even some of his neighbors who are not brethren, but ought to be, all seemed disposed to do all they could for me; I felt it a truth that the church which God has built is the pillar and ground of the truth; as far above the secret societies of to-day as God is above the puny men, who made them such secret organizations, worse than useless among the children of God. God has given a perfect law to his church in that he has provided for all their wants; and our experience in life only awakens more gratitude in our heart to him whose wisdom and mercy have given to man that perfect law.

But I am taking too much of your time and space, and must not get on so many subjects. From Bro. Flora's we went to the communion near Bradford, but was not able to be up long enough to attend it. Next morning at the closing exercises I talked a little.—Then went to Bro. Samuel Mohlers and stayed all night, as we had long designed to visit him. The next day, Friday, was their communion. I went and tried to preach some, and was with them until the communion was over. Then I started for home, arrived safe but in poor health and remain so still, but improving some.

Our communion was on the second of Nov., four added to the church. The weather being bad the attendance was small, but the meeting was a pleasant one.

FROM NORWAY.

KONGSBERG, Norway, Oct. 24th, 1876.

M. M. ELLMAN. Dearly beloved Brother. Grace, mercy and peace to you, yours and all brethren and sisters—also salutation from your brothers and sisters in the East. I send you a sheet printed in England by a man named Darling, who has been sent from England to Norway several years as missionary. He is faithful in a true picture of the people in Norway, for which reason I send it to you for information. The "free church" he came to and worked in is partly like American Congregationalists and Campbellites. The church is found in different parts of the country, and is at present the most free and evangelized people here in Norway. It was then I worked among six years past also them that Bro. Hansen labored among when in Norway. They throw open for us the door to preach the gospel, and want us to come everywhere in their churches.

We have had two meetings in the capital, Christiania, and will have five or six here. All are well attended by people of all sects. But we have to be careful in stating forth the truth, because we could, by one single sermon, close up every door in the whole country. We have to show that man, with his works is a helpless, lost sinner, then show him to Jesus; next prove it beyond doubt, the power and value of his atoning blood, as far have some courage; then we must carefully and solidly establish the difference between the Old and New Covenants, and which is binding on us; and finally the New Covenant being our only rule is binding, and useful, and needful, all of it to be obeyed, for securing our entrance into the heavenly kingdom. But this is as far as we can go until we go to heaven in these truths. We go so far soundly with oneness, and when we come again, we hope that we will

have a well prepared field to scatter every truth contained in the gospel; for even if the free church should close its doors, they will then have been tools to make us known to thousands who then will gladly receive us again; and, too, we may even gain many we do not expect, while if we now would set forth everything which no one yet is able to understand, we would kill the little ones who need milk and not hard or solid food. The success of the mission is only a question of time, and if carefully used by the wisdom which God only can give us, we may do much good. Now let all remember us in prayer and help; and God himself will bless.

The 400 you wrote me about is a Lutheran party going out of the State church, taking along all its doctrine, and some more Popish things, among these to drive the devil out of the infant before baptism, and having even more subjection to their bishop than have the Catholics to the Pope. There is less hope to gain any of them for the truth than any other persons in Norway. If we succeed on this trip, in putting down as a settled fact, that the New Testament is a rule for faith and practice, like the Brethren believe it to be, if we can put down every stronghold against this, we will, on our next visit, soon see the result. O, Brethren have patience if the work goes slow, faint not in your well-doing, but continue it, taking in consideration that the people here, in many respects, do not come half up to the enlightened, civilized standard you in your free land enjoy. O do not pass by the poor redeemed souls, who have fallen among robbers, and now are found naked, bleeding from poisonous wounds, from head to foot. But do them in the future, so far as you can, as you would they should do to you if you were in their place and they in yours. We feel it our duty to lay down our life, if need be, in their behalf.

We return to Christiania after having visited other places, and expect to have more meetings there. HOPE.

DIED.

In the Ephraim congregation, Lancaster Co., Pa., November 12th, 1876, sister Hannah, widow of Samuel Landis, aged 81 years and 22 days. Funeral services by Christian Rupp, Christian Romberger and Samuel Harley from 2nd Tim 4: 7, 8.

Sister Hannah was a devoted member of the church over 55 years, and had long cherished a desire to depart and be at rest. She died very easy after an illness of nine weeks, and leaves six children and a great many friends to mourn their loss.

EMMA L. LANDIS.

(A True Christian, please copy.)

BRETHREN'S ENVELOPES.

Is the name we give to our new printed envelopes, that we have prepared for the use of our brethren, sisters and friends. Those who have seen the envelope, are well pleased with it, and take delight in using them, when writing to their friends. Send for a package, show them to the members, and do good by using them. They will be sent post-paid for 15 cents a package—25 in a package—or 50 cents a hundred.

LIST OF MONEY, RECEIVED

—FOR—

Subscriptions, Books, Pamphlets, etc.

J. Y. Shively	1 35	B. F. Rosenberger	25
S. Hakes	11 55	C. Wallack	25
P. Wampler	25	J. Angsberger	20
P. Stradell	1 50	J. F. Miller	1 35
G. Wolf	1 35	A. Wolf	2 50
E. S. Hakey	2 00	S. M. Munro	1 50
B. Peters	1 35	J. Wolf	15
J. H. Werner	2 70	A. E. Hockley	1 35
J. Harky	50	G. L. Frantz	25
W. B. Wood	50	G. A. Branson	300
G. G. Roper	2 70	L. Miller	10
S. Loder	30	W. Wren	5 00
J. K. Zook	1 00	R. H. Hackett	10
H. Fey	1 35	W. M. Giddy	15
A. B. Suchy	12 00	W. Henry	8 10
J. V. Swooley	2 70	A. Faw	2 35
M. Hatten	1 35	T. B. Bogardoff	2 00
J. Gode	25	M. S. Mulder	10
J. M. Betwiler	20	S. P. Burdham	15
P. Fisher	2 00	A. Weaver	6 50
W. E. Hartsberger	2 40	W. Moore	2 50
J. Green	10 00	J. H. Hackett	20
S. S. Borsboom	25	A. Mulder	1 25
A. Filer	25	J. S. Hakey	1 50
A. Feller	2 00	J. H. Hackett	

THE BRETHREN AT WORK.

"Behold I bring you good Tidings of great Joy, which shall be unto all People."—LUKE 2, 10.

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A BETTER COUNTRY.

BY ANTHONY D. BOWLES.

BEYOND the reach of mortal sight,
There is a beautiful land,
Ne'er darkened by the shades of night;
Its scenes are ever grand.

There dwells in glorious light enthroned
The eternal Son of God,
Whom once on earth a pilgrim sought;
His path of sorrow trod.

That country all our fathers sought,
In ages long gone by;
Their heavenly hope with constant thought,
They did not feel to die.

Not all the screams of cruel men,
The pain of sword or flame
Could break their onward march to gain
The land their faith did claim.

They wandered round from place to place,
By persecutions driven,
But tyranny could not effect
Their hopes which God had given.

Dear brethren we are pilgrims too,
On that celestial road,
And if our faith like theirs is true,
We'll meet in God's abode.

We suffering ones with lingering pain,
And long, lone nights of grief,
Soon you shall cross death's turbid stream,
And gain the sweet relief.

Thus one, by one we leave the shore,
Where all things fade and die,
But death will never part us more,
In the home beyond the sky.

FAITH.

ITS NATURE, ITS EVIDENCE AND ACTION.

NUMBER II.

IT will further be observed from a careful investigation of the subject that it *appears* laughable. There cannot possibly be the least degree of faith without knowledge. Paul says "Faith cometh by hearing." This then evidences the fact that the hearing of a thing, which is said of the gospel, is the antecedent act or condition of faith. "How can we believe on him of whom we have not heard?" says the apostle. Knowledge is, therefore, the basis of faith. Our Lord said to the blind man whom he restored from his native blindness; "Dost thou believe on the Son of God?" He answered and said, "Lord, who is he that I might believe on him?" John 9: 35, 39. This blind man first required a knowledge of the Savior before he could believe on him. It is evident then that infants can not exercise faith towards God, because, says the apostle, "How can they believe on him of whom they have not heard?" Many indeed are the sins which must be answered for in the day of judgment by many of our world be-

divines who claim that infants have faith, and therefore should, in consequence of their faith, be baptized,—a word which they improperly use.

But we remark further that *faith implies evidence*. By evidence we mean the external and internal harmony of our own lives with the gospel. It is said of Abraham that "He staggered not at the promise of God through unbelief; but was strong in the faith, giving God the glory" Rom. 4: 20. "He staggered not," meaning that he did not bring into question the things which God commanded him, such as offering up his only son Isaac, the leaving of his own country, but faithfully adhered to the demand of him who was the joy of his salvation.

When God declared unto Noah his determination to destroy mankind by a mighty deluge, he told him to prepare an ark to the "saving of his house;" here is a command, and Noah, as the narrative says, was "moved with fear;" here was the evidence of faith; and he "prepared an ark;" here is the action in consequence of his faith. When Jonah proclaimed, "Yet forty days, and Nineveh shall be overthrown, the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the least to the greatest of them" Jonah 3: 4, 5. On the day of Pentecost when Peter preached, the people were "pricked in their hearts;" here is an emotion which faith produced, and they cried out "Men and brethren, what shall we do?" Acts 2: 37. Thus they expressed the action of faith.

J. T. MEYERS.

IT IS WELL WITH THE RIGHTEOUS.

BY D. P. SAYLOR.

"Say ye to the righteous, that it shall be well with him."—1st Tim. 2: 10.

But "Woe unto the wicked. It shall be ill with him."—Isa. 3: 11.

TWO parties, or set of men (for the word is to man) are set before us in the text; the *righteous*, and the *wicked*. The difference is in character, and not in organization; and is a matter of choice, and not of necessity; man may be righteous, or wicked, as he chooses so will he be. It is true that nature may be, and there is transmitted from parent to child; but grace is always offered, and is sufficient to subdue nature if accepted. "For the grace of God that bringeth salvation hath appeared to all men,—teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world." Again, "He that doeth righteousness is righteous, even as he (Christ) is righteous."

"Whoever committeth sin, transgresseth also the law; for sin is the transgression of the law." Righteousness, or wickedness being no integral part of our natures, as moral, or free agents we may be either.

At the time when Christianity was being introduced into our world, we have the sacred record of two persons, a man and a woman, husband and wife, of whom it is declared that they were both righteous before God. This evidence proves that both man and woman, husband and wife, may be, and can be righteous before God if they will be so. The means through which it is attained is at hand; the record shows that this man and woman, husband and wife, who were both righteous before God, by *walking in all the commandments and ordinances of the Lord blameless*, obeying the truth through the spirit unto unfeigned love of the brethren, purifies the soul; even so men become righteous before God by walking in obeying in spirit and in truth all the *commandments and ordinances* of the Lord blameless. Note all

the *commandments and ordinances* of the Lord. Some persons, and even preachers think when they have faithfully preached faith, repentance, and obedience in baptism, feet-washing, the Lord's supper, the communion of bread and wine, the body salutation, nonconformity to the world in dress &c. and their people so far are obedient, they have preached and obeyed all the commandments of the Lord. My dear brethren, these commandments, good and important as they are in Christianity, are not all the commandments of the Lord. I can not here particularize or enumerate all. But here is; men ought always to pray and not faint; pray without ceasing; and in every thing give thanks. Love God with all the heart &c. and your neighbor as yourself. Give to him that asks; and overcome evil with good. Pray for those who speak evil of us &c. and to speak evil of no man. Not to esteem ourselves above others, but in honor to prefer one another. Children to honor their parents, and parents to bring up their children in the nurture and admonition of the Lord.

Time would fail me to tell all. But here are the Christian graces. Give all diligence to them; "Add to your faith virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity." Without these, though we were to speak with the tongues of men and angels, and though we had all gifts, and understood all mysteries, and had all knowledge, and faith to remove mountains; and would give our goods to feed the poor, and give our bodies to be burned, all, all would profit us nothing. (Read 1st Cor. 13, and learn the grace of Christ). Without these we are *nothing*. But if *all these* be in us, and abound, they make us that we shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. With these faithfully keep and observe all the *ordinances* of the Lord; and in all things be *blameless*; and we will be righteous before God. And it is to be proclaimed that it shall be well with them. Well in all the varied circumstances in life; well in prosperity, well in a feverish; well in health, and well in sickness and in death. Well in judgment, and through eternity. In all they shall eat the fruit of their doing. That is, shall enjoy the full benefit and fruition of all righteousness.

The wicked are not so. *It shall be ill with them; for the reward of his hands shall be given him.* To sin is wicked; and sin is the transgression of the law. As the walking in, and keeping all the commandments and ordinances of the Lord blameless, make men and women righteous before God, so disregard to, and disobedience of, the commandments and ordinances of the Lord, make men and women wicked before God. Not to worship God in spirit and in truth, is wicked. Not to repent, believe the gospel, and be baptized in the name of the Father, and of the Son, and of the Holy Ghost, for *salvation*, for the *remission of sins*, the gift of the *Holy Spirit*, and the answer of a good *conscience*, is wicked. In short, to disobey any command, precept, or ordinance of God *is* wicked, and to be wicked, is to be *evil*, is to be *bad*; wickedness is unrighteousness, and the unrighteous neither understand, nor seek after God. "They are all going out of the way, they are together become unprofitable; with their tongues they have used deceit, the poison of asps, is under their lips; whose mouths are full of cursing and bitterness: their feet are swift to shed blood: destruction and misery are in their ways: and the way of

peace have they not known: there is no fear of God before their eyes." This being the description of an unrighteous man given in the Scriptures. And to be unrighteous is to be wicked; therefore, *Woe unto the wicked, for it shall be ill with him*. While it shall be well with the righteous, it shall be ill with the wicked. Ill in every thing, though in his wickedness he may be unconscious that it is ill with him in prosperity, as it is in adversity. He sometimes is made to realize that it is ill with him in sickness, but does not feel that it is even so with him in health. But at last, oh, dreadful thought! it shall be ill with him in death, ill with him in judgment, and ill with him through eternity. *For the reward of his hands shall be given him.* "What he has deserved he shall get. He shall be paid for that joy which he has labored, and his reward shall be in proportion to his work. O what a lot is that of the wicked! Cursed in time, and accursed through eternity."—Clark.

My dear readers, I have tried as best I could to bring the righteous and the wicked before you; do you see the contrast? It is very marked. All, all is in favor of the righteous. In life, in sickness, in death, in judgment, and through eternity. Don't you see it? I entreat you to see it now and be profited, for "The wicked shall see it, and be grieved; he shall gnash with his teeth, and melt away: the desire of the wicked shall perish" (Psalm 112: 10). "Then shall the righteous man stand in great boldness before the face of such as have afflicted him, and made no account of his labors." *These are the wicked.* "When they see it, they shall be troubled with terrible fear, and shall be amazed at the strangeness of his salvation, so far beyond all that they looked for. And they repenting and groaning for anguish of spirit shall say within themselves, This was he, when we had sometimes in derision and a proverb of reproach; we had accounted his life madness, and his end to be without honor: now is he numbered among the children of God, and his lot is among the saints! Therefore have we erred from the way of truth, and the light of righteousness hath not shined unto us, and the sun of righteousness rose not upon us. We wearied ourselves in the way of wickedness and destruction: yea, we have gone through deserts, where there lay no way; but as for the way of the Lord, we have not known it. What hath paid profited us? or what good hath riches with our vanity brought us?" Wisdom Sol. 5. Dear readers, look at the contrast here drawn and be wise unto righteousness, and harmless concerning wickedness.

THE KISS OF CHARITY.

BY S. Z. SAYLOR.

"Greet ye one another with a kiss of charity."—1st Pet. 5: 14.

SOME object to feet-washing as a Christian ordinance, because, as they say, it is not enjoined as such in the apostolic writings of the apostles; but the shallowness of such argument appears by their disregarding the holy kiss which is commanded to be practiced, five times, in the epistles of Paul and Peter. An explicit command by Paul or Peter to wash feet as a church ordinance would be no better heeded by those who have not tidily crucified the flesh, than is the command to salute one another with the kiss of charity.

The only objection we ever heard urged against the "kiss," was while we were on our way to an A. M. and were obliged to wait in a hotel until the cars arrived. The argument was made in an adjoining room which we were told was

a bar-room and just such an argument as one might expect from such a place, but we are sorry to say the same argument has found its way even to some pulpits. It ran something like this: "Since no man is absolutely holy he can not give a holy kiss." It is not claimed that the observance of this rite is not enjoined by the apostles, only that they have commanded what can not be performed. Those who object to us observing this rite because we are not absolutely holy, may with the same propriety object to our observing the Sabbath day to keep it holy, or to one brother handing another a Holy Bible. The term *holy* in this connection is intended to be applied to the symbol and not to the person giving it, and it is therefore as easy for one brother to give another a holy symbol as it is to hand him a Holy Bible.

Even were this bar-room argument valid, it will at once fall to the ground when Peter calls this kiss the "kiss of charity," for it must be admitted there are yet some charitable people in the world.

Neither can it be maintained that this command was intended for any particular church, for it was given "to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia and Bythia, as well as to the churches at Rome, Corinth and in Thessalonien. Nor was it intended for the Christians in the early age of the church, for Peter addressed his epistles "them that have obtained like precious faith with us."

Besides the command of the apostle and the practice of the churches in their days. We have the testimony of history and that of the most eminent theologians in its favor.

"In those early times, the kiss, as a token of peace, friend-ship and brotherly love, was frequent among all people; and the Christians used it in their public assemblies, as well as in their occasional meetings."—Adam Clark.

"It was embodied in the earlier Christian offices, and has been continued in some of those now in use."—Smith's Bible Dictionary.

"The early Christians, who kissed each other at the Lord's Supper did it as appropriate when the sufferings of Christ were remembered."—Hendrick.

INGERSOLL ON WHISKEY.

"I am aware there is a prejudice against any man in the manufacture of alcohol. I know there is a prejudice against a case of this kind; and there is a very good reason for it.

I believe to a certain degree with the district attorney in this case, who has said that every man who makes whiskey is demoralized. I believe, gentlemen, to a certain degree, it demoralizes those that sell it, and those that drink it. I believe from the time it issues from the poisoned and cooled worm in the distillery until it empties into the hell of death, dishonor and crime, that it demoralizes every body that touches it, from its source to where it ends. I do not believe anybody can contemplate the subject without becoming prejudiced against that liquid crime.

All we have to do, gentlemen, is to think of the wrecks on either side of the bank of the stream of death, of the suicides, of the insanity, of the poverty, of the ignorance, of the destitution, of the men of genius that it has wrecked, the men struggling with imaginary serpents produced with this devilish thing. And when you think of the jails, of the abuse-houses, of the asylums, of the prisons on either bank, I do not wonder that every thoughtful man is prejudiced against it.

The Brethren at Work.

"The Brethren at Work," will be sent post-paid, to any address in the United States or Canada, for \$1.35 per annum. Those sending eight names and \$10.85, will receive an extra copy free of charge. For all over this number the agent will be allowed 15 cents for each additional name, which amount can be deducted from the money, before sending it to us.

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Lanark, Carroll Co., Ill.

LANARK, ILL., DECEMBER 7, 1876.

BROTHER Christly Long of Iowa, has been preaching for the Brethren in Mt. Carroll. He is on his way East.

Our readers will excuse some mistakes that will doubtless be found in this issue, as we were so crowded with work and business that the proof had to be read in great haste.

Just received a letter from Stephen Johnson, of Garrison, Iowa, informing us that Bro. Peter Pomeroy was lying at the point of death, and requested us to give a notice of the same that his relatives might be informed of his condition.

BROTHER Daniel Vaniman of Virden, Macoupin Co., Ill., arrived in town yesterday, and in the evening preached in the Brethren's meeting-house. He will remain in Northern Ill. about two weeks, and during the time will visit the following churches: Arnold's Grove, Yellow Creek, Wadman's Grove, Cherry Grove and Millidgeville.

OWING to the editor's absence from home during part of the week, and sickness in his family, he has not been able to give the paper much attention this week. His place, however, on the editorial page is well filled by Bro. Miller, who comes out in his usual forcible and logical style. There is no uncertainty sound in his writing.

LAST week we did not publish any of Bro. Stein's article on baptism, and sent out the paper without saying anything about it. Having used up all his copy we had in the office, and knowing that Bro. Stein would be here soon we thought to defer our explanation till after his arrival; and will here remark that it will be a few weeks before we can publish the remainder of his article, as it has to be transcribed and sent from his home in Mo.

Since writing the above we have received from Bro. Stein another article which will appear next week.

BROTHER Stein arrived in town last Friday, and preached in the Brethren's meeting house in the evening, and also Saturday evening. His last sermon was on the *Querian*, and was said by those who heard it to have been able and quite satisfactory. Being away from home we did not get to hear it. The sermon is to be written out and published in THE BRETHREN AT WORK. It will appear some time during the winter, and will doubtless be highly appreciated by our readers. Bro. Stein left here last evening—will go to his home in Mo.; remain some ten or twelve days and then go to Ohio, where he contemplates spending the remainder of the winter preaching among the Brethren.

Just before going to press we received the following card from Bro. Miller:

Bro. Moore—I am not able to come to your place now. I cannot fill my appointments. Will come as soon as I am able, but will not be able to preach much for you. It is quite a disappointment to me that I cannot be with you now, but the will of the Lord be done. I hope to be able to come soon.

Yours faithfully,

R. H. MILLER.

Christ delivered to his disciples, one baptism in three immersions of the body—*Chrysothymus*.

DEATH OF MARY E. EBY!

LAST Sunday we were called to Lena to attend the funeral of sister Mary E. Eby, daughter of Bro. Enoch Eby. She died early on Friday morning; aged 23 years, 10 months and 27 days. Her disease was consumption, from which she suffered a considerable time. She expressed not only a willingness but a desire to go to Jesus and be at rest. The funeral took place in the Chelton meeting house, and was listened to by a very large assembly of people. May the Lord comfort the bereaved ones, and enable them to see in the death of Mary, the hand of the Lord, who has released her from the toils of earth and given her a home where sorrows and sickness are known no more.

CENTRAL ILLINOIS MISSION.

THE appointments for preaching as left by Bro. Emmert and Studebaker are as follows:

Saturday evening Dec. 16th and Sunday 17th 10 A. M. at McArthur's school-house. Sunday and Monday evenings Dec. 17th and 18th at Mowry's meeting-house, three miles North of Wynnet; and in the same neighborhood at Ellis' school-house on the evenings of the 19th and 20th. At the Red school-house on the evenings of the 21st and 22nd. On Saturday evening 23rd and Sunday 24th 10 A. M. at the Methodist meeting-house ten miles West of Henry, Marshall Co. In the same neighborhood at the Campbellite meeting-house on the evening of the 25th. Evenings of the 26th and 27th at Coulter's school-house. On the evening of the 28th at the Richland school-house 5 miles West of Linton. Evening of the 29th at the Broadus school-house. Saturday evening Dec. 30th at Shepherd's school-house three and one half miles North-east of Hennepin, Putnam Co. On 31st 11 A. M. and evening at Florid meeting-house. January 31st, in the evening, at Moore's school-house. Jan. 2nd, in the evening, at Florid meeting-house. On the evening of the 3rd at Child's school-house.

COME SAVIOR, COME!

THESE words were uttered by our dear sister, Mary E. Eby, daughter of Bro. Enoch Eby, a little while before she fell asleep in Jesus. About eleven o'clock on the night of Nov. 30th, sister Mary began coughing violently, and it was apparent to all that the disease, consumption, which had for some time preyed upon her body, was doing its last work. With Christian resignation she called all present, and bid them farewell. I shall never forget her look of confidence, her peace of mind, and the expressed and heartfelt wish, "Come Savior, come!" What comfort in these words! To sister Mary, death had no terrors. O, the hope of a Christian! How bright, how divinely fair is the Christian's hope!

At five in the morning of Dec. 1st, our dear sister closed her eyes in death, and the loving hearts who still continue on earth realized the loss of a loved one; but they rejoice that her hope was the hope given by Jesus. Thus, dearly beloved, a true daughter, a true sister—one blessed with an extraordinary mind and disposition has gone to sweet rest. Be comforted by the words of inspiration, "Blessed are they that die in the Lord."

"Come Savior, come!" Can we all say that? Can we who have put our trust in this call Jesus? Are we prepared to say, "Come Savior, come?" He is now waiting for you to say, "Come Savior, come, and prepare my heart for thy word of truth." Why wait any longer, but just now let the Savior come in.—He will do you good. Hear him. E.

LOOKING TO JESUS.

BY A. H. MOORE.

"Look unto me, and be ye saved, all the ends of the earth."

Looking unto me the author of life and of our faith.

WHERE is a glory, a blessedness, a safety in looking to Jesus which outlasts the spiritual life of man in the di-

vine life of Christ. It turns the vision of man from the mire and sin of human depravity, up to the righteousness of heaven, from the manger to the cross.—The resurrection, the ascension, at the right hand of Majesty on high, is the perfection of Deity set before the mind in all the glory of a spiritual, perfect life. And when we look to Jesus, that God-given, God-like example, standing before our eyes, to lead us on the highway, where no lion, no wild beast, can walk therein.

Looking to Jesus means to set the affections and designs of the heart upon him; to trust and accept him as leader and teacher in all things. The man who looks to the Pope as infallible, is led and governed by the Pope, so he who looks to Brigham Young, Ann Lee, or any other dreamer who pretend to have revelations, is governed or controlled by them; so it is with the Spiritualist who looks to the Medium as receiving the true revelation of spiritual existence, he is controlled and led by the medium in his belief and practice. It is the same with the man who looks to the Nicene Creed, the Westminster Confession, or any other human opinion, he is led by it because he looks to it for the things he shall believe and practice.

Another point here. So long as the man looks to the Pope, the dreamer, the medium or the creed he cannot be turned away from them; he follows them because he looks to them. But if he once ceases looking to any of these things they lead him no more, because they cannot lead him if he looks not to them. We might mention too, the man who looks to Calvin, Luther, Campbell, or any other man, is led by them. Then opinions, their teaching, are his law; but when he ceases looking to them, they can no more lead him. This shows how the children of men are led in so many ways. They are looking to so many different teachers and every one becomes a leader of those who look to him. Some men look very much to their own opinion and self-righteousness, and run a lonely course to themselves. Some look to this world's goods and are led by mammon. Others are looking to the pleasures of the world and are led by them.

Again, when man looks to the Pope, the medium, or to any earthly leader, all the imperfection, the sin, the weakness, and error of that leader get into the heart, the lips, and the practice of the man who looks to them. From these leaders came all the wars and disgrace of the dark ages, which blighted the glory and beauty of the Christian religion; and still hang over it like a cloud of darkness, because there are hundreds of things yet offered to man to lead him by getting him to look at some scheme, some institution, some invention of man as a teacher leading him after them.

In contrast with all these imperfect fallible things to lead man, we bring the subject of looking to Jesus. In him we behold all that is great and good in the Creator and the creature. All that is perfect in Deity and perfect in humanity. In him, from the manger to the cross, is a life of perfect righteousness, as a teacher in everything perfect. Eternal safety, it is for all, old and young, small and great, to look to him and follow his perfect teaching. This looking to Jesus brings his spiritual life, his love and kindness, his meekness, his faithful obedience before the mind and heart of man to lead him in a body spiritual life. As Jesus is the only perfect teacher ever given on earth, it is commanded to look to him in all things, at all times and be saved.

We will try and tell you how you shall look to Jesus and be saved, then we are done. The great thing is to so look to him with confidence and trust that he may be your teacher and leader in all things. As there are so many ways of sin and error and weakness in man, there are just as many times when you must look to Jesus. When any error, sin or doubt in faith or practice is presented, it is then important to look to Jesus. Whenever the commandments and opinions of men are presented, then is the time you shall look to Jesus, for he will save you, the other cannot. Jesus will always lead you right, the other may not.

Let us see how, and when, we should

look to Jesus and be saved. Some men will tell you that all men will be saved, even if they do not look to Jesus, even if they do not believe, if they live in sin some will tell you they will be saved anyhow. But look to Jesus and hear him tell you. "He that believeth and is baptized shall be saved." The only safe way is to look to Jesus and learn the way of salvation from him and not risk the opinion of men.

Some men will tell you they can be saved without baptism without obeying the commands of the gospel. There is another time we should look to Jesus—another time we should look to Jesus—see him go to John in Jordan. John would object, saying, "I have need to be baptized of thee." But no excuse, no objection could stop the Savior from obeying that command of God. Then look to Jesus and the way of salvation again, because clear and plain, follow him as your teacher and be saved.

Some men, and not a few, will tell you that it will do for baptism to sprinkle a few drops of water on a person in the house. But look to Jesus, he goes to the water and is baptized "in the river Jordan." Philip and the Eunuch go to the water. Paul says, "We are buried in baptism." Then look to these men of God, follow them in the way which we know led them safe through earth and up to heaven.

Some will tell you that feet-washing is not a command, that you can be saved without it. Then is the time to look to Jesus, and if he tells you to not wash feet, that you can be saved without it, then and not till then, have you the right to believe them. The example and command of our Savior is the only safe way to which you can look. It you will not look to Jesus and his example, how can you run the race he has set before you? How can Jesus be your Savior if you look to and follow some man or church which tells you to not do the things Jesus did and commanded to his disciples? "Look unto me, and be ye saved, all the ends of the earth." Do not look to man to follow him in disobeying God and run the awful risk of being lost; but look to Jesus, follow and obey him and be saved.

Some will tell you there is no need of a supper, or meal at the communion; that you may take the bread and cup in the day time. But you cannot, in the sense of our text, look to Jesus and take the bread and cup without the supper, for he did not. You cannot look to him and take them in the day time, for he did not. Then you must look to some one else when you take the communion in the day time and before dinner, for Jesus never walked in that path. But in the night, and after supper, God looked down upon his only begotten Son, and saw him with the chosen twelve institute the communion. God approved it then. And you, dear reader, may look to Jesus and learn the way God approves. Walk in it and be saved.

Again, you find some who will tell you the secret societies of our day are doing a great deal of good, and you should go into them and help them in their work. But I hope you will hear our text, look to Jesus and see if he went into such organizations, and took any of their oaths or pledges. You will see him working for, and going into, but one organization—the church. None of these secret oaths did he ever take or teach; nothing but the word of God did he ask you to obey, nothing but that did he teach, and no way but that can save you. Then hear our text, "Look unto me and be saved."

Some again will tell you they can be saved while following all the pride and fashions of the world, wearing "gold and pearl and costly array." But when you hear them say this then is the time for you to look to God, see if Jesus and his apostles taught that way. You will hear them, in the language of inspired tongues, forbidding these things and in a meek and humble life led by the Spirit of God, giving an example for you to follow, and we hope you will turn your eyes from the vanity of the world and look to the holy pathway of these humble men, walk in it and be saved.

In all the work and labor of the Christian life, look to Jesus; for his grace and mercy to help in your weak-

ness, and when sorrows and troubles come, and darkness hangs over your pathway, look up to Jesus. There is a ray of light for you if you look to him, and help comes from him to lead you through the deep waters and give you "a song in the night" to sing of deliverance that will come in the morning, for he is able to deliver you from all the snares of the fallen. And when you near the verge of life, then look beyond the river to Jesus standing on the other shore to welcome "the good and faithful servant." By looking to the spirit world, you can see the kindred spirits, who have gone before, all robed in white as God adorned them, more alike than the congregations now seen arrayed in all the fashions of the world. I hope you may look to Jesus and the redeemed over in the Spirit world until you realize its oneness, its uniformity, its universal beauty and glory. Then I feel that you would be engaged with *The Brethren at Work* and others who help to build the same oneness in the church below; that we may have a foretaste of the same union and oneness ere we pass beyond the river.

Then when you have done, and the work of looking to Jesus on earth is ended, you leave behind you an example of a life spent in wisdom, pointing all who knew you to the Lamb of God which taketh away the sin of the world. The work you do in this life looking to Jesus will last, still working, when you are gone. As the example of the Christian life is left a shining monument which neither time nor death can destroy; lying to call on those left behind you to look to Jesus, so you look to the righteous example of these holy men who have gone before you. From them learn to work and run by faith the race Jesus set before you.

THE KINGDOM OF CHRIST, ITS CHARACTER AND PROGRESS.

BY DANIEL ANDIAS.

NUMBER II.

"And in the days of these kings shall the God of heaven set up a kingdom which shall never be destroyed, and the kingdom shall not be left to other people, but it shall break in pieces, and consume all these kingdoms, and it shall stand forever." Dan. II. 44.

MY last remark in No. I is concerning the result produced when the living seed (the Word) falls into and remains in a good soil (a good heart).

Which results 1st. In awakening the dead sinner, or in other words getting him to realize his lost and undone situation, as did the Pentecostians.

The second result will be a change of heart, or intention, resulting in a change of life.

When the prodigal son was yet at home in his father's house, the thought came into his heart to get his portion of goods, and go into a far country. Putting this thought, or intention, into action he received his portion of goods, went, and, for a time, pursued a ruinous course; until finally he came "to himself." And when he came to himself he said, I will arise and go to my father, and will say unto him; Father, I have sinned against heaven and before thee. I am no more worthy to be called thy son, make me as one of thy hired servants. His heart or intention being changed, a corresponding change of life was the result, and consequently a pardon from the part of the father to pardon him and receive him into his service.

Precisely so; the sinner who receives the Word into a good and honest heart, has his heart, intentions and life changed; becomes dead to sin and alive to God.

The old dead man of sin then becomes offensive, and the best that can be done is to bury him in baptism, that the new living creature may be born (baptized) into the family of God, now "to walk in the newness of life." Observe that in the natural kingdom, nothing is made alive by birth. Birth does not give life, it only changes the state. Precisely so in the kingdom of Christ. Water baptism for baptism, which is the same thing, does not give life, it only changes the state—brings the living child into the

family of God—a living, acting babe, desiring the sincere milk of the word, in order that it can grow.

The very language of the redeemed soul is "Let me do something for Jesus, he created me, preserved and redeemed me. Now what can I do for him?" The answer of the Word and Spirit of God is: "Keep thyself pure. Let your light so shine before men that they may see your good works and glorify your Father in heaven." Children are to be brought up in the nurture and admonition of Lord; the sick visited; the poor are to be cured for; the ignorant are to be enlightened; the forsaken and discouraged, encouraged and helped; sinners to be warned; the lambs of the flock are to be fed and cared for, in short the whole body of Christ is to edify itself in love, which is done in the fullest sense when each member does what he can in every good work and for the perfecting of the saints, the work of the ministry and the edifying of itself in love the Lord has ordained that faithful men shall be set apart for that purpose of which I will speak in the next.

For The Brethren at Work.

THANK GOD AND TAKE COURAGE.

BY J. S. GORDY.

WHEN Paul, as a prisoner, was on his way to Rome, the brethren at Rome, when they heard Paul was coming, went out as far as Appii Forum and the Three Taverns, to meet him. When Paul saw them, "he thanked God and took courage." Persecuted Paul had many trials to encounter because of his fidelity to the great and glorious cause in which he was so zealously engaged. Loaded with chains and carried from place to place, imprisoned for long, weary months, beaten with many stripes, shipwrecked, maltreated, and last but not least, suffered at the hands of false brethren. He was a man of many sorrows, yet out of them all the Lord delivered him. We notice this meeting with the brethren was to him one grand source of comfort and consolation. Why was it so? Because before him he had one of the most striking instances of Christian sympathy and brotherly love. When the brethren heard he was coming—their love doubtless was all the greater because of him coming as a prisoner—they could not tarry, but leaving their daily avocations, set out to meet him; what cured they for the scold and scorns of a proud world, or the persecutions heaped upon them because they openly—not by word, but in deed—gave expressions of their love for Paul, thus manifesting their love for Jesus. It was their open, frank and over-coming love that inspired Paul to "thank God and take courage." Oh! the power there is in genuine Christian sympathy and united love. It raiseth the drooping spirits and fills the heart to overflowing.

Probably in all his sufferings and deprivations Paul found no other comfort so great and sustaining as that derived from the true, humble and self-sacrificing tokens of love from his brethren and sisters. He forgets not in his epistles to make mention of some of these. The tears that flowed over his neck when parting from those he so dearly loved, and was by them loved in return, were, we imagine, as heavenly dews to soften his thorny pillow, and as wells springing up in dry places to water his thirsty soul thirsting for the salvation of sinners. Nothing so inspires fellow-soldiers with courage and prompts them on to deeds of valor as that of duty on our part. Thus the brethren at Rome—at least some of them—"done what they could" for Paul, and he was thankful to God and took greater courage. On arriving in Rome it is probable some of his brethren came to him with congratulations and said, "we prayed for you when we heard you were coming." Paul may have been glad to hear that, but thank you it was so inspiring as the acceptance of those who came to meet him?—And which thank you God loved the most?

Deeds and actions always speak louder than words. Think of this ye who pray for the conversion of the world, "only this and nothing more." If we would inspire the watchmen upon the walls of

Zion to "thank God and take courage" we must do more than offer our sympathy and love in words only. Word evidences are good, but not so good as going out "to meet them;" it is this mode of expressing our love that goes to the depths of the heart and fires the soul.—It is this kind of sympathy that drives away the pangs of grief and sorrow, and so makes the heart forget all the pains wrought by the chains of persecution.—There are those now like Paul, carrying the tidings of salvation to a simple world. Will we go out to meet them or stay in Rome attending to our affairs lest we fail of laying up in earth as much treasure as in years past? How shall we go out to meet them? If not in person we can with something of our personal efforts go out and meet their wants and necessities, and most assuredly they will "thank God and take courage." Thank God for those substantial evidences of Christian sympathy and mutual love, that the cross of Christ might be made more effectual to the saving of the world. One zealous missionary in a foreign land striving to plant the banner of truth in the face of a mountain of opposition.—There can be no such thing as failure unless we choose to make it so. The truth must and will prevail when backed by energy and love. Such love as is of the nature of that exhibited by the brethren in Paul's day—that is more mighty and more powerful than words. Trusting in God's Divine aid and assistance with the prayers and necessary assistance of the members of the church of the living God we see, by an eye of faith, the ripening fruit of that seed now being sown in a foreign land. A few fellows who shall meet with much opposition— for Satan always tries to murder the child of truth in its infancy. But as the Lord saved Moses and the Babe of Bethlehem, so he shall save and give power to the heaven until a church arises; persecutions will come thick and fast, but from every evil work the Lord shall deliver and preserve them unto the heavenly kingdom. And in heaven the saved from America and foreign climes shall meet in the one undivided Kingdom of Glory.

Would you, dear reader, add a pearl to your crown or have God do it, go in the name of a disciple and meet the weary soldiers who are fighting and spending their time and talents in the building up of Zion, with love and sympathy in the heart and a mile in the hand, too.

Paul, in his day, while working for the cause he had espoused, often met with encouragement on the part of the church that made him thank God and commend his brethren and sisters in the faith. At times he felt cast down yet he rejoiced. The difficulty he met in keeping the churches in the proper channel of truth were, to him, doubtless, sources of much concern and anxiety. Yet with all this he had come to rejoice and at times "thank God and take courage."—Just so it is with all the faithful now.—There are causes oftentimes for sorrow and anxiety when we see some departing from the truth—being warned by Satan from the simplicity that is in Christ—we feel to sorrow; and when we hear it said there is danger of a disunion, or this or that thing will cause trouble in the church, we feel cast down with fearful anxiety. But then comes such expressions of fidelity and love that we are made to "thank God and take courage." So it was with us when we heard the last A. M. passed off harmoniously, we thanked God and felt to put more trust in the power of overseeing all difficulties through prayer and confidence in the safety of a multitude of tried counselors.

There never has been an age in this world when there was such an overwhelming opposition or influence against the simplicity of the gospel of Christ.—We have the bold infidel, the seething skeptic, the persevering free-thinker, and greatest of all, the trained and skilled professor, with a mould to suit every line of latitude as well as longitude of the human brain, all arrayed in stubborn opposition to the simplicity of the meek and lowly Jesus. When we are encompassed thus by the Platonists and hear the clinking of arms, and see the great sword of Goliath, in our weakness we

may well tremble and feel discouraged, but at such a time a David steps to the front, and, clad in the armor of God, and his Shepherd's sling, brings redemption to through faith in God; then we are made to rejoice "Thank God and take courage." Yes, when we learn that "the faith once delivered to the saints" is now being vindicated, and there are those who will leave the popular ranks and fill in with the "poor despised company," and listen to the voice of their captain calling to them to follow him; we are inspired with new courage to pass onward and upward.

Oh! ye unregenerated, why stand ye all the day idle, with hands hanging down listening to the confusion of voices. Your would be perplexity shall be no excuse with God. His voice as the voice of many waters, rolling from the fire-erected brow of Mt. Sinai, and caught up and re-echoed from Calvary's rugged top, is calling you to repentance. Look upon the uplifted, blood-dripping cross of Jesus, and "thank God and take courage." Take courage, for salvation has come nigh thee. In the groins and tears of the crucified there is hope.—Fear not; the dark volumes of blackness and darkness loomed up and around this sin-stricken and condemned world, can never add even the smell of fire to those who walk amid the fire in the furnace, having the seal of God.

Come one, come all, and whosoever will let him come and "thank God and take courage."

Geeky, Colorado.

For The Brethren at Work.

THE LORD WILL PROVIDE.

BY H. H. SENEZAR.

THE Holy Scriptures constitute a Book of Wonders. Not wonders of a common kind, but uncommon, super-natural, sacred. All the record is simple, yet profound; often beyond our comprehension, yet true. The Bible is confessedly the best of all books, yet so little studied and accepted in its simplicity, beauty and evident meaning. Blessed are they that read and obey. The more we read with a ready mind and willing heart, the greater will be our admiration and appreciation of its varied and wonderful treasures. But among the many marvelous things contained in God's word, none is more conspicuous than that of God's Providence. Though we be unfaithful, and though we forget him, yet

GOD CARES FOR US.

Let us here make a comparison. We will compare great things with small.—Our Lord's providence for us is like the movement of our heart, which has not ceased to beat since we drew the first breath of life. It is leading our march to the tomb, considering that it is "appointed unto all men once to die." Our limbs may become weary, but our heart will not. We sleep and take our rest, but the heart sleeps not nor ever rests.—It seems to need no repose to recuperate its strength. By night as well as by day it thruds at every pulse, and ceases not to give nourishment to the meanest as well as to the noblest organs of our physical structure. With steady, untired stroke it drives the blood of life through the bounding arteries. All this is done without will or action on our part, and even when the knowledge of our existence is lost in dreamless slumber. So with Divine Providence.—There is an Unslumbering Eye upon us. There is a heart of Infinite Love pulsating to every time of need. There are Arms of Omnipotence underneath and around us. God's care is immeasurable, and sin hinders us in its full appreciation. My dear reader, you who have not yet given your heart to the Lord, can you not acknowledge his greatness, his care, his love for you? O, trembling believer, you who have come out from among the world and have set your face heavenward, who glory in tribulation, be confident and quiet as an infant in its mother's arms. Let us commit all to our Heavenly Father, and live as though we were his children, and not the devotees of a disobedient and God-dishonoring world. Let us give much attention to closet prayer, and the study of the word, of God, and the reading of such other literature only as will encour-

age and increase our faith and knowledge in the "highway of holiness." If people would read the Scriptures more carefully, there would be more true disciples to follow him who said, "Follow me."—By this reading we learn what the Lord has done for us; what he provides for us; and what his nature is. Read from the first dawn of creation's light to the eve of Revelations on the Isle of Patmos, and you will exclaim in the heart's ecstatic conviction:

"GOD IS LOVE!"

This is why he provides so well. His benign Providence is but the fruit of his love. And this is the God whom the Christian loves and serves. He is the Living and only True God. He abundantly reveals himself in the Books of Nature and of Revelation. These books constitute Heaven's Library to man, and in it man should find what he can find nowhere else—a God who can provide for all his necessities. Could we but realize this fact as we should, our highest delight would be to love him, and serve him, and learn of him, and labor for his cause and kingdom. The reason why we are not more God-fearing and God-loving is because we don't trust and give ourselves to him as we should. Human nature has a side for God and a side for the world ever since the first act of man's violation in Eden. God commanded, man disobeyed. This corrupted man's nature.

"Prone to wander, Lord, I feel it;

"Prone to leave the God I love;"

Why so? ah! the sad, sad answer: "Evil is present" (Rom. 7: 21). How came it to be present with "the noblest work of God." By making friendship with the "father of lies," and accepting forbidden things. Man wanted more than God had provided for him. "O ye of little faith," reflect and learn. We have but once to live in this preparation state, and how important it becomes us to live it well—in God's order. Let us beware of what he, in his love and wisdom, has forbidden. Temptation was begun in Eden's fair haven, but has steadily kept up until today. And today temptations are more subtle and various than ever before. No wonder the watchmen on Zion's beautiful walls are laid under imperative duty to warn of dangers, and exhort unto faithfulness—the called in Christ Jesus. Every consideration calls upon us to care less for the things of this transient world, and more, most for the things of God—less for our temporal interests, and more, most for our spiritual welfare. I want you to feel that you are interested, dear reader. If you are interested, I want to help you to become more so. The more we think and act in the things of God, the more happy we will be, and the better prepared to hail the coming of Jesus, and be ready to go with him. "If the righteous scarcely be saved," what will be our condition when the last great day comes? Then let us consider our ways, and see

WHAT GOD HAS DONE FOR US.

Eden and Calvary! No Christian can afford to forget these very significant names. The former names the Garden where man fell into sin, the latter names the mountain where man was rescued from the bondage of sin. What a stupendous achievement thus to restore man! God made us in his image and it was "very good." But ungrateful man chose to do what God had forbidden him in the beginning, and this brought shame and self conviction of sin upon himself, and rendered us all liable to do what God has forbidden. What a sad picture! Man needed a redeemer. Yea, we all needed a Savior. But God was under no obligation whatever to provide a Redeemer and Savior. But he did provide. Hardly had creation's song been ended, or had its note on the new-made air, before a Plan of Salvation was being devised in the Council Chambers of the Almighty. Eventually the Plan was completed, and "Angels desired to look into it." We can have but the faintest idea of heaven's concern for us. The rescue of humanity from Satan's prison was a feat of incomprehensible magnitude.—Among all the intelligences and creation of God, who could execute the Plan of saving man? When none could be found in God's Universe, he laid hold on

the last resort, and gave his Only Begotten Son to be the Savior of the world.—O, inestimable Gift! It is but the befitting expression of the Divine Heart of Love. "God so loved the world,"—What great things God has done for us! Could we as willingly and fully serve God in what he requires of us, as Jesus came and carried out the Plan, we would all be faithful and holy men and women. We owe a great debt to God. Nothing but love and loyalty will ever pay it; and when we have done all that we are commanded to do, we shall be unprofitable, and must confess it from the heart (Luke 7: 10). But his Providence is all-sufficient both for the life that now is and that which is to come. The way for our return and reconciliation to God is perfected. No man nor devil dare hinder nor molest. No one need be lost. All are invited to come and find healing, and cleansing, and heaven in Jesus, the crucified. We live in Bible lands where we can learn the will of God in its true meaning, even if many so-called ministers of the word preach conflicting doctrines. Let us know and heed what God has done for us. Man has laid out many and plausible ways for us, but the Lord has provided better things—he has revealed his will and written it, by inspired authority, for our learning and salvation. This is

A CONSOLING THOUGHT.

Not only has our God provided a Savior to save us from the power of sin, but he invites us to share the benefits to be derived from such mercy. All the fitness he requires of us is to repent of our sins, believe all things and follow Jesus in all he bids us. Well may every doubting Thomas come forward and say, "My Lord and my God." He is not only able to bring into the saved state, but has provided means to keep us there.—All through the New Testament writings are recorded the teachings of our Lord. He thus provided way-marks by which we may know that we follow him. His directions have circumscribed the entire life of a true believer, not only how to get into his Church, but how to keep in it acceptably to him, and how to work in it. This is consoling to them that seek a closer walk with him, and long, as the least of saints, to reign with him, in the peace and blessedness of his Heavenly Kingdom. When we would seek him we know he has provided a way to find him, and this cannot be contrary to his word. When we find him in this way, and follow him faithfully, we will find new providences. If we let put our entire trust in him, and labor in what his word enjoins, we will find he provides more than we expected or ever heard of. At all times and under any circumstances, he will provide for his own who please him. In daily life we should gratefully acknowledge what he gives and does for us, and also what he does not give. If we are truly his children, he will certainly withhold many things, knowing full well we would not be benefitted thereby. He often tries our faith and love, and it is truly an expression of his goodness (Gen. 21st chapter). He was a not to care for you, O, tried believer. He never rest from his labors of mercy and love, and goodness. His Providence is always exercised in your behalf. We read some where: "The steps of a good man are ordered by the Lord." That we may have such a Guide and Director, we should be willing to give him our attention and devotion. Let us inquire, Are my steps ordered by the Lord when I do what is contrary to the doctrine and harmony of the church, or when I do what is detrimental to a life of "True vital piety or non-conformity to the world." O, believers, come let us gather around the cross and ready upon greater vigilance and faithfulness.—Many are the influences around us to draw us away, and perplex our hearts. Let not your troubles harm you. Love God who provides for you, do the right, and the gates of hell shall not prevail against you. Stand the trial of your faith, and you shall be a conqueror in him whom you love as the fairest among ten thousand. Don't be weary, don't look back, don't be afraid. At we are the Lord's, the same Lord will provide all things.

Waynesboro, Pa.

THE BRETHREN AT WORK.

"Behold I bring you good Tidings of great Joy, which shall be unto all People."—LUKE 2, 10.

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LOOK AHEAD.

BY LOUIE PRINGLE.

BROTHER, is thy burden heavy,
Does it seem too great a load?
Are you growing half-discouraged,
At the roughness of the road?
Look ahead, for rest is coming
To the weary, by and by,
And the star of hope is shining
Where the shadows seem to lie.

Sister, are you, too, in sorrow,
Can you sing no glad-some song?
Does thy spirit, crushed and broken,
Feel the sting of cruel wrong?
Oh, remember, Christ the Savior
Bore his pains without complaint,
And has our souls held his children,
That they should fall or faint.

Only wait a little longer,
Till your tired days are o'er,
Then a capture sweet and holy,
Shall be thine forever more.
Every cloud that lowers darkly,
Soon will vanish from our sight,
And the crosses, now so heavy,
We'll exchange for crowns of light.

—Selected.

For The Brethren at Work

FAITH,

ITS ACTIVITY, PROPERTIES OF SAVING FAITH.

SUMMER HILL.

HAVING briefly noticed the nature of faith in general, we therefore propose to notice now the properties of that faith which may be regarded as saving nature, for it should be remembered that we may have faith, and yet not have saving faith. There is, therefore, great propriety in a proper application of these words: "Examine yourselves, whether ye be in the faith; prove your own selves. Know ye not your own selves, how that Jesus Christ is in you except ye be reproved?" That which is called faith is not necessarily saving faith. The apostle said on one occasion: "The devils believed, and trembled." Faith in its active and evidential sense alone can be saving faith; and even then it may not be saving faith, because its works may not be in harmony with the gospel system of salvation. It is said in James 2: 18, "Yea, a man may say, Thou hast faith, and I have works: show me thy faith without thy works, and I will show thee my faith by my works." Here, faith without works is referred to as well as faith by works, and in view of this we might suppose that "faith without works" is simply unsaving faith, while "faith by works" must universally imply saving faith.

This, however, is not the case. The Savior said, "He that believeth on me," as the Scripture hath said, "out of his belly shall flow rivers of living water." John 7: 38. "He that believeth on me," which implies unshaken trust in Christ,

not only trust, but obedience. We are to believe on Christ as the Scripture hath said. We propose, therefore, to consider briefly the properties of that faith which we may regard as saving in its nature; or, in other words, essential to salvation.

Though much is said in the Scriptures in regard to faith, there is only one passage in which it is defined. This is in Hebrews 11: 1. "Now faith is the substance of things hoped for; the evidence of things not seen." As this is the only definition we have of the word in the Scriptures, it may perhaps be important to enlarge a little on the word in its relation to evidence, as it immediately follows in the text.

The word *apostasis*, which is rendered *substance*, means literally something placed under, a foundation, a basis. In its figurative sense, however, it means more particularly a confident anticipation, an assured expectation. The apostle's definition, therefore, might be stated as follows: "Faith is an assured expectation of things hoped for; the evidence of things not seen."

J. T. MEYERS.

For The Brethren at Work

THE LORD'S SUPPER.

BY JOHN HANCOCK.

WHY is it that the Scripture, or writings of the New Testament, speak of the Lord's supper, and not of the Lord's suppers? Neither do they speak of the Lord's breakfasts, or the Lord's dinners, neither of his eating broken parts of meals, designated by the hours when they were eaten—such as a ten or three-o'clock piece. Surely the Lord having lived up to the age of about thirty-three years, ate more suppers than one, and yet we only read of the Lord's supper meaning but one supper, and no doubt he ate a number of breakfasts and dinners, and may have also partaken of many broken parts of meals and yet the Scripture nowhere speaks of them as they do of this one supper, which is called the Lord's supper.

The only rational or reasonable conclusion is—that he ate one supper for a special purpose, differing in that respect from all the rest of his suppers, and because of this difference the apostle Paul could with propriety say to the Corinthians, who failed to observe the spirit and order of that special supper: "Where ye come together, therefore into one place, this is not to eat the Lord's supper, for in eating every one taketh before other his own supper, and one is hungry and another is drunken. What have ye not houses to eat and to drink in? or despise ye the church of God and shame them that have not?" (1 Cor. 11: 20-22). While Luther's translation says "die da nicht haben," which when translated into English would read: "Shame them that have not any thing," or have nothing. And this certainly is the meaning of the apostle: that there were some there that had not any thing to eat and to drink is evident from his speaking of their eating, some being hungry while others were drunken, and surely they did not eat and drink houses: neither did either party from all that Paul wrote, claim the house or place of eating this supper to the exclusion of their brethren to eat there. But it would seem that the victims brought there were held under the control of those who brought them, and their claim to them was not relinquished and made the property of the church so as to become the property of the poor members, who brought nothing there, as much as the property of those who brought them for supper. So that by the language of the apostle when he said, "What have ye not houses to eat and to

drink in?" he means to say to them, that they had houses to eat and drink in. There they could gratify themselves by eating their own suppers, as much as to say: if you want to eat your own suppers eat them at home in your own houses; do not come together into one place (or into the church) to eat your own suppers, but come together here to eat the Lord's supper tarrying one for another, and not one eat before the other his own supper and one be hungry and another drunken; but as the family of God all believers, rich and poor, male and female, in eating a feast of charity, a supper together in anticipation of that supper when Jesus has said he would gird himself and make them sit down to meat; and will come forth and serve them. There, there will be no rich and poor, but all be rich having all things in common, and all distinctions as to wealth and office will be so far done away with, and each will love the other in deed and in truth—not in word and in tongue only, yea as they each love themselves, so then if our church-fellowship here in this world is to resemble in some sense the affection, honors and relationships of heaven, the church must have in her Christian social exercises no selfishness, or anything to cultivate the feelings of pretty me or big I and little you, or any aristocratic movements or habits in dress, social feasts or otherwise, but each esteem other better than themselves. If these feelings and principles do not stand forth prominent, Paul would say the church would be despised by all spiritually minded men and women, and by even the sincere nominalist; for good or bad men do not act unconsciously toward their special friends in anything, hence not in eating social meals. For neither Daniel the prophet nor Herod the king did not make a supper, invite their friends to it and then sit down before them and eat their own supper, and thus show such disrespect and have their friends turn away despising them. Oh no, for the natural man saying nothing about the Christian man or woman knows such treatment would not cultivate intimacy and endearment. How much more did Jesus know it, and how well also do his people know it, hence the church or membership tarry at the Lord's supper and in Christian order eat together, and next in order of time is the Communion which is nowhere called in the Christian Scriptures the Lord's supper.

W. W. WILSON, Mo.

THE SABBATH.

HOLY Sabbath day of peaceful rest! joyfully we hail thy coming. We have learned to love the Sabbath first, because it is God's holy day, which he blessed and sanctified and from which he rested from all his labors. We love to feel that we too may rest from our labors and that it is the wish of our heavenly Father that we should do so, and thus our thoughts may be called for a moment from the transient scenes of earth and placed more on things above, where we may hold sweet communion with our blessed Savior and our God. We have another reason for loving the Sabbath which the Jews who still look on the coming of the Messiah cannot have. It was on the first day of the week on which our Savior arose from the dead. Then oh! how deeply, how joyfully and yet how solemnly should we love this day. Yes we love it and this is right. All Christians should love to know that it is coming, to feel that it is near. Then how necessary that we should be ready to receive it. That we should await it and not have it ushered upon us when we are not prepared for it. I love to expect

it, to feel that it is coming and this we can do if we allow Saturday evening to find us still encompassed with the cares and business of the week if our time is yet occupied with the regular routine of duty.

We can usually arrange matters so that the regular work of the week may be finished early in the day and we can then have time to prepare for the coming of the Sabbath, time to see that everything is put in order so that our tranquillity of mind need not be disturbed on the morrow, by seeing here and there some neglected duty which must be done, perhaps too before church time. And I regret to say that often oh! how very often there may be much disorder in families who are preparing for church. Such a hurrying that they may not be too late! One must attend to some neglected duty here, another there, all in confusion. How very unpleasant is this disorder to the reflecting Christian mind—to have its serenity thus needlessly disturbed when it should have been in a contemplative mood, when it would like to have been meditating or conversing upon the goodness of our blessed Savior and the glorious promises which he has given to all who are willing to take up the cross and follow him; to walk in his foot-steps, following him through evil as well as good report; while he assures us that he will lead us safely to that heavenly mansion which our kind Father has prepared for all those who will own his dear Son for their leader.

EMMA L. LANDIS.

Ephrata, Pa.

FOREKNOWLEDGE.

KNOWN unto God are all his works from the beginning of the world" (Acts 15: 18). "I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure" (Isa. 46: 9, 10). Concerning those who put Jesus to death, it is said that they did "whatsoever God's hand and counsel had determined before to be done" (4: 28); and that he was delivered into their hands "by the determinate counsel and foreknowledge of God" (Acts 2: 23). "Hell is linked before him, and destruction hath no covering" (Job 26: 6). "Hell and destruction are before the Lord; how much more, then, the hearts of the children of men" (Prov. 15: 11). "O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his ways past finding out." For who hath known the mind of the Lord? or who hath been his counsellor? Or who hath first given to him and it shall be recompensed unto him again? For of him, and through him, and to him are all things" (Rom. 11: 33-36).

It seems to us impossible to allow that God certainly foreknew the accomplishment of the events foretold in the Old and New Testaments, without foreknowing all that led to these events—and action as well as goal ones, and impossible that he could foreknow all that entered into the life and death of any wicked man without foreknowing also his destiny. It was foreknown, for instance, and foretold that Jesus would be betrayed by one of his professed friends. And concerning the traitor Jesus said, "Good were it for that man if he had not been born." If his traitorous acts and suicidal end were foreknown, so was his destiny.

The simple fact of foreknowledge does not necessarily interfere with freedom of action and personal responsibility. I may clearly foresee that the drunkenness of a certain man will end in wretched-

ness, bankruptcy and premature death. The fact of my foreknowing it does not interfere with his freedom of action, nor make me the author of his ruin.

—Louie Everett.

THE THREE BIRTHS.

WE are not born twice into any kingdom, whether of nature, grace, or glory. The similitude used by our Lord is a beautiful one. There is one birth into the natural world, of which father and mother are the cause and the means. There is one birth into the kingdom of God in its present state, of which the Spirit and the water are the cause and the means. There will be one birth into the everlasting kingdom, of which the Lord and the grave will be the cause and the means. Nor is the last birth less analogous to the first than is the second, for they that are in the grave shall hear his voice and come forth. His power places them in the grave, and his power will bring them forth.—Alexander Campbell.

THE HEBREWS.

IT will be remembered that Daniel Deronda's scheme, first suggested by the dying Jew, Mordecai, was the purchase of Palestine and the restoration of the Jews to their old home. It is said here that it was should break out it is the intention of Russia to march directly to Palestine with a double purpose: First, to outflank the Turkish dominions in Asia; and, second, to gain access to the Mediterranean and the harbors on the coast of Asia Minor. It is also asserted that in case Russia should get possession of the Holy Land, it proposes to erect a Jewish nationality upon the payment by the rich Jews of the world of a sufficient sum to indemnify Russia for the cost of the war. The Jews are the great bankers of the world, and as it has long been the dream of the most impracticable and aspiring among them to again occupy Judea.—Selected.

WATER-LOGGED.

Mr. Morehouse, the evangelist, once saw a water-logged vessel coming up the Mersey to Liverpool. It was loaded with lumber and could not sink, but it was down to the rail in the water, and had to be hauled up to the dock by a steam tug. Just at the same time another timber-laden vessel came up the river with all sail set, and Mr. Morehouse said:

"I thought those two vessels were like two kinds of people we have in the church. There are the worldly professors of religion, who are so deep down in the affairs of this life that it takes all the power of the church to drag them along. They are water-logged; out of all sympathy with the work of the church; full of complaints about the minister and members, and have to be taken care of very tenderly to save them from going down altogether. Give me the Christian whose heart is above the world and who, by the power of the heavens, sweeps through the stormy waters of this life, right up to the port of heaven."—Presbyterian.

Who should take the sword and rule in the kingdoms of the world? The Christian cannot take the sword and punish or kill his fellow men for the gospel fabric his using the sword. And the ungodly are not fit to use the sword. Then if the Christian dare not use it, and the ungodly are not fit the sword must go begging and at last be rebuked to plowshares.

—Longfellow.

The Brethren at Work.

"The Brethren at Work," will be sent post-paid, to any address in the United States or Canada, for \$1.35 per annum. Those sending eight names and \$10.85, will receive an extra copy free of charge. For all over this number the agent will be allowed 15 cents for each additional name, which amount can be deducted from the money, before sending it to us.

Money Orders, Drafts, and Registered Letters may be sent at our risk. They should be made payable to J. H. Moore.

Subscriptions, communications, etc., should be addressed to: J. H. MOORE,
Lanark, Carroll Co., Ill.

LANARK, ILL., DECEMBER 14, 1876.

PLAGIARISM.

THE act of a person copying the writings or literary productions of another and then passing them off as his own is what is called *plagiarism*, and one who does so is called a *plagiarist*, which word Webster defines as follows: "A kidnapper, a literary thief. A thief in literature; one who purloins another's writings, and offers them to the public as his own."

Since we have commenced publishing our paper, some articles have been sent us for publication that we know were not composed by the parties whose names were signed to them; they were copied from other printed matter. One who copies the writings of another and then puts them before the public as his own, and signs his name to them, does wrong. We don't want any one to try and palm off anything of that kind on our paper, for if there is anything in the world that stirs an editor up it is that. We don't care how badly an article is written, or how bad the spelling is, or how much punctuation it needs, we can sit down and correct all mistakes, and if necessary write the entire article, and never once think about getting out of patience; but when we take a long article out of the manuscript drawer, punctuate it, make all necessary corrections, hand it to the compositor (typesetter) and it is all set up ready to go into the paper, and then one of the hands suggests that it has been copied from such and such a book, and we don't just exactly think so, and then he gets down the book and we both examine and find that the whole article has been copied word for word, then like Paul at Athens, our spirit becomes stirred in us. We write plain on this subject, and want to be distinctly understood that we stand opposed to everything that is wrong, and have no compromise to make with error.

ENDOWMENTS.

BRO. MOORE:—What disposition would you make of an endowment of one hundred dollars to your Tract Institute? D. C.

Ans. According to the working laws on which the Tract Association is being formed, any amount of \$500 and over is to be used in *printing* such pamphlets and tracts as may be selected by the Reading Committee, until after the death of the donor, then the money will pass into the Distributing Fund to be used in the free distribution of such pamphlets, &c., as may be directed by the Board of Managers.

Of course, it would be proper in a case of this kind to respect the wishes of the donor, especially if the endowment should be a large one, and the donor's wishes would come within the limits of the rules that are to govern the working of the Association. It however will likely work much better if all donations, whether large or small, be left to the rules of the Association, and thus pass into either the Printing or Distributing fund, as may be determined by the amount of the donation.

A number of large donations would doubtless accomplish a great deal of good in our brotherhood, and enable the Association to put forth works, that if well circulated, would leave a telling effect upon the people, being instrumental in bringing many, truly converted into the church, extending the borders of Zion and securing the salvation of thousands who know not God and obey not the gospel of our Lord and Saviour

Jesus Christ. We will be pleased to correspond with those who contemplate making endowments or donations to this Association. We believe it to be a good work, one that may accomplish a great deal of good, and therefore take pleasure in introducing it to the attention of those who have means to use in spreading the gospel and building up the kingdom of Christ.

MISSIONARY WORK.

WE are glad to learn that several districts of churches in our brotherhood are taking quite active steps, looking to a more extensive spreading of the gospel, and also labor to build up churches in localities where the faith and practice of the Brethren are not generally known. In several instances, two brethren have been appointed to travel and preach in the parts where the preaching is especially needed. This is a step in the right direction, and we further believe, if properly managed, will accomplish a great deal of good, and doubtless be instrumental in bringing many to the church. In this noble work we desire to offer our brethren all possible encouragement, and do all in our power to induce our people generally to take hold of the work in full earnest, and thus accomplish a noble part reproducing in this country the primitive order of Christianity.

In fact, traveling and preaching the gospel is a work of apostolic origin, and is the very method adopted by them to disseminate the plain teachings of Jesus. We learn that they went everywhere preaching the gospel. We find them in every country of the civilized world, and in nearly all the cities of any importance, we hear of them building up churches and putting them in working order. History says, that Paul during his time preached on the island of Great Britain, and we know that he had in contemplation a visit to Spain, and more than likely he went, and while on his journey over the Alps stopped in the valley of Piedmont, and preached the gospel to the Waldenses, and thus sowed their conversion. Bartholomew it is said, preached in India, and Mark in Egypt, and the rest of the apostles scattered their labors sufficiently, so that in a few years the gospel was extensively known in every part of the country, and by the close of the first century about one million persons had been converted, or embraced the Christian religion. In fact the apostolic churches were the greatest missionary people that ever lived. In proportion to their wealth they spent more time and means in the spreading of the gospel than any class of people since then day. They had neither the press for the mail facilities that we possess, nor was traveling anything like as convenient as we now have it, in short our advantages for spreading the truth are far superior to what theirs were, yet they accomplished vastly more real work, converted more people and built up more churches. But then the object of the article is not to complain of missionary work, nor to point out faults, nor to tell how it may be accomplished, all these we may do at the proper time in the future, but for the present we want to make a few remarks about the men who are chosen or sent out as missionaries, not about those in Denmark, but more particularly those laboring in the different parts of brotherhood in America.

In the first place, a missionary should be a truly converted man, a real Christian himself, for how can he who is not fully converted himself be a successful instrument in the conversion of others? He wants to be a man of exemplary piety, one whose conduct is a true index to the Christian religion. Not long since we heard of a man who is regarded as an able preacher, and is generally liked by the people, especially when in meeting, but is said to be very worldly and unholiness in his conversation, giving away to a great deal of unnecessary jesting and amusement. Things of this kind are a serious drawback to the permanent success of a missionary, for they not only show a want of piety on his part, but it still the same evil leaks into the mind, heart and conduct of his converts.

They want to be men who truly know

and understand the gospel and are neither afraid nor ashamed to preach it. The time has now come that men will not endure sound doctrine, are not willing to hear the plain simple gospel truths as they were preached by the apostles eighteen hundred years ago, and therefore those who go out to proclaim the gospel in its ancient simplicity should be men of humble boldness, men who will stand up to and defend the gospel in all its parts, men whose teachings give out no uncertain sound, but have about them the true ring of the ancient gospel. They want to be men who are true to their principles, men who will not compromise with error nor flinch in the face of opposition.

The work to be performed by the missionary is an important one, and should therefore be performed with the greatest care. Too much care will not likely be taken, and therefore truly good men should be placed upon the mission, that they may in connection with their preaching set good examples before the people. We are of the impression that if all the districts that are sending out missionaries will use caution and send none but those who will stand up for the plain simple Christianity as has for years been maintained by the Brethren, and see that these missionaries do the right kind of work, it will not be long till the entire brotherhood will be in favor of the missionary work also. If they see the good effects of the right kind of work they will not only sanction it, but bid it God speed and lend a helping hand in supporting and maintaining the work. Ministers sent out on such missions, should be men of plainness in appearance, and manifest to the world in their dress that plainness and simplicity that is so strongly urged in the Scriptures. If churches that are un-conformed to the world are to be built up, it takes plain men to do it. Men who dress in costly array and fine apparel cannot build up plain churches, it takes plain men to do work of that kind, and if our people want these new congregations to be started right, and then kept that way they must see that the missionaries themselves are just such men. We maintain that this is an essential feature in the missionary work, and one on which much of the missionary success depends. If our plain churches will put fashionable and finely dressed preachers into the field, authorize them to build up churches, and put them in working order then we may as well lay down our armor, close our Bibles and say good bye to primitive Christianity. The word of truth should be committed into faithful men, men who are plain and simple in their appearance, men who will not only teach it, but enjoy it upon their converts, and we do believe that this is the only way that the church can successfully carry on the missionary work.

There are two great evils attending the fashionable missionary work, and both together it not carefully watched may frustrate the great work in which we are engaged.

1. If fashionable churches are established they will contain too much wood, hay, or stubble—or unprofitable converts—to be of either any use to God or much credit to man, and may in course of time corrupt what little pure Christianity there is yet remaining.

2. If fashionable preachers are sent out, and build up fashionable churches, then all those of our Brethren who stand up for our plainness, will take a strong stand against missionary work, claiming it to be an injury to the cause of primitive Christianity. We are glad to learn that several districts have been keeping a close watch over this matter, and are putting into the field men that are fully in the order, and we feel to commend them for this thoughtful move, for it is believed to be the right step in the right direction. But perhaps this is sufficient for this time on this subject, we will leave in store a lecture for traveling preachers, which we must present in the future if the Lord wills.

We have just room enough here to say, that all of our items, a report of last week's consultation, and a considerable editorial have been crowded out this week. Will endeavor to find room for them next issue.

THE GREAT ARGUMENT IN FAVOR OF MISSIONARY WORK.

BY R. B. MILLER.

THE great argument is founded on facts. It is not a long process of reasoning that proves the mission of the gospel, but the facts and truths of the gospel in its primitive purity established in the heart of the true convert. This is testimony proving the missionary work of the gospel in spite of all opposition. Missionary work that does not establish the faith and practice of the gospel in the heart of the converts is only evidence of failure.

Then we should be careful to have this great argument to prove our missionary labor is of God. When we see the brethren have gone forth preaching the gospel in its primitive purity, sending books, papers and pamphlets, presenting the truth to sinners and strangers in such power that they have been convicted, turned over to God in soul, body and spirit, changed inside and outside, from the ways and love of the world to a meek and quiet spirit, adorned in plainness, humbly following all the teachings of the gospel, working faithfully for the cause of truth, contending for the faith once delivered to the saints, and for the order of the church;—when we see such converts as fruits of the missionary labor of our brethren—some that I could mention in the field of labor given to Southern Ohio and Southern Indiana, they make our great argument in favor of such work a living evidence, with God and truth in it; that such missionary labor has earned the truth there, a soul saved, heart turned over to God, is the cause and order of the brotherhood, and the true doctrine of the gospel is established there. This, God's own argument—he has sealed it with his own power and name can gain any man.

Bring these facts before the brotherhood, facts which our eyes and others have seen and our ears have heard; let them know that such is to be the result of all our missionary labor, and there are plenty of brethren, when they see such fruits, who will be ready with their means to sustain the cause while it is doing such work. They will help because the work when it is done pleases them. Such work is in their own hearts, and when they see it done in a manner that God blesses it, they are ready with liberal hands to keep it moving.

But brethren, we should be careful, we may injure the missionary cause and even give arguments for some to use against it. If we, in our missionary labor, make a compromise with the world, giving up a part of our order, a part of our plainness, compromising some of the teachings of the gospel to make the way easy and popular, if we make the way a little broader to get more converts, then we would injure the missionary cause, creating fear and doubt in the minds of our brethren, and they soon withhold their support, and even more than that, it gives the opposer reason and ground to say there is danger in your missionary work, it is too fast it is going with the world. Let us be careful and not injure the cause in that way. If we do, no reasoning can answer the objection or satisfy the objector.

God has laid the foundation, let any man be careful how he buildeth thereon, not too much wood, hay, stubble put in the Lord's building, they will weaken your labor, injure the missionary cause, and you lose your reward at last. But build with gold, silver, and precious stone and they will endure when tried by fire. Labor to build the church with living stone, converted, and shaped, and moulded by the divine will, living in obedience to the whole counsel of God. Then you have one great argument, it will stand a living witness to convince all one long that God is in the work. Though some may be Thomas-like, slow to believe, but when their eyes have seen, and their ears have heard, and they have handled the fruit, and know the gold, silver and precious stone is being properly laid in the church, God will warm their hearts by and by to lend a helping hand.

When they see the field and when

ready to harvest, and the laborers sent out gathering in their sheaves, their joy will not long be full if they are standing idle, deny will yield to the calls of our Savior when he invites them into the vineyard, if they can realize that our great argument is the facts of gospel calling them to labor for the Master's cause in giving support to that missionary work, whose fruits they have already seen.

Seeing then the great argument, of souls converted and saved, is the truth on which this cause of missionary work must stand, and on which alone it can triumph, let us labor knowing that any true and faithful convert is another victory, another witness to sustain our cause on earth and round to our reward in heaven.

In this great cause of saving souls and turning them to God all may do something, and your labor is not lost nor can it lose its reward, even the widow's mite is not lost. If you cannot leave your family and home, and go to the sinner and preach, you can do something to encourage those who can; you may be the means of sending them where the harvest is ripe and help to spread the gospel in its purity, where it can reach the heart and save some who would never have heard the truth had not some help been given to the minister, all may thus do something in the cause of our Master.

And it is the only labor, or work, or means that we spend that lasts eternal, all our labor and means for earthly things must fade and die, but not so with that given for the salvation of souls, it will not fade or fade with time, nor perish by the hand of death, because its work is for the life to come in calling sinners to turn from their evil ways to the righteousness of God, and live labor, and means thus spent find its reward in a crown of glory when the angel harvest shall come; and the few years of our life on earth can be spent much better than working with the ability and means God has blessed us to build up the cause of truth on earth, and turning sinners from their evil way to an eternal weight of glory in heaven.—May God help us all to work in his vineyard that we may all hear "well done thou good and faithful servant."

BRETHREN AT WORK.

HAVING, for several days, been in the office of THE BRETHREN AT WORK, I saw that the brethren were not only at work but that they were *hard* at work. While viewing the complicated variety and pressing amount of work crowding upon them, I thought it impossible for them to do it all without committing some errors. It is even quite possible that we might err in *not* working in a good cause. One thing however is certain; that brethren who are only beginners in so important a work, doing the amount of work done here, will doubtless occasionally commit some errors. A second thing is equally certain; that is, if such errors or mistakes were talked about, and run all over the country, no good would be accomplished by so doing, until run right into this office where they started from. Then beware when you find something in the paper you think is wrong, do not commit a second error by running it over the country, but run it directly into this office here at Lanark, and thus give the brethren a chance to amend.

These brethren want to make a good paper, one that will accomplish good and are working hard to do it, and they need assistance that they may be able to accomplish their object. So when you find something in the paper that you think ought not to be there, do not make a fuss about it, but write directly to the *Brethren at Work*, and inform them of their error that they may amend and become more proficient in the work in which they are so ardently engaged.

DANIEL VAN DYKE.

It grumbles, grumbles, creaks, creaks, rattles, rattles, quibbles, quibbles, why should not the Christian worker work? The Chief Shepherd knows what works right, and will reward every man according to his work.

RESURRECTION.

BY MATTHEW A. BAKER.

But I would not have you to be ignorant, brethren, concerning them which are asleep, that ye sorrow not even as others which have no hope. For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. 1 Thess. 4: 13, 14.

THE doctrine of a resurrection from the dead, to a superficial observer appears to involve in it a variety of difficulties, and apparent contradictions. — That a complete, organic machine, such as the human body is, consisting of thousands of diversified parts, after it has been reduced to atoms, and these atoms dispersed to the four winds of heaven, should be again reared up with the same materials, in a new and more glorious form, is an idea, which seems to baffle the human comprehension; yet it is a doctrine, clearly revealed in the sacred Scriptures. It was a theme which the inspired penmen loved to dwell upon, as it is repeatedly spoken of, both by the Old and New Testament writers, and both make the resurrection of Christ, the ground of our hope. It was also a doctrine fraught with much comfort to the saints of old. It was a subject peculiarly dear to the apostle Paul, who alluded to it in many of his discourses, and in nearly all of his epistles. He spoke of it when he addressed the wise men of Greece at Mars Hill; he refers to it in his famous speech before Festus, the Roman governor, and king Agrippa. — This apostle makes the doctrine of the resurrection the ground of our salvation, says he, "For if the dead rise not, then is not Christ raised, and if Christ be not raised, your faith is again ye are yet in your sin." —

Such a glorious doctrine, methinks, merits more attention than it now receives from ministers of the gospel. We do not remember of ever having heard a sermon on this subject, and the sad consequence is, that many have very ill-defined ideas on it, and others are downright skeptical. Brethren, these things ought not so to be.

Though the doctrine of the resurrection from the dead seems at first sight to be involved in such difficulties, yet if we give it a more mature consideration, we shall find that it fully harmonizes with many processes of nature; there we shall find many operations and analogies which tend to assist us in forming a conception of the possibility of a resurrection.

The transformation of insects gives us one beautiful illustration of this subject. What a wonderful process by which the caterpillar is transformed into an elegant butterfly, first an egg, secondly a beetle-like, crawling worm, thirdly, a chrysalis in an encased, dormant state, and fourthly, from this prison it comes forth a beauteous, winged creature, basking in the sunlight. How very different it appears in this state, from what it did in the preceding stages of its existence. — It mounts the air, it ranges from flower to flower, and seems to rejoice in its new and splendid existence. How unlikely did it seem that a rough, hairy, crawling worm would ever assume such a beautiful form, and be endowed with such rapid powers of motion!

If the change to be effected in our bodies at the first resurrection be correspondingly great, as that from the caterpillar to the butterfly stage, it will be immensely great. In these transformations we behold a lively representation of that transformation which will take place in us, when these vile bodies shall be changed and fashioned like unto the glorious body of our Lord, when this corruptible body shall have put on incorruption, this mortal body shall have put on immortality.

But the question often arises as to the way, in which we are to understand this doctrine of the resurrection, whether a reformation of the substance of the body be meant, or some minute and indistinguishable part of it. We think the former theory is taught in the sacred Scriptures, and at least the doctrine of the resurrection is taught without nice distinction. — It represents the same body which is laid in the graves the subject of this change,

The resurrection of Christ is made the proof, the pledge, and the pattern of our future resurrection. For if we believe that Jesus died and rose again, even so them also, which sleep in Jesus, will God bring with him. Even so, as Christ arose, so shall his saints arise, but how did Christ rise? Did not the same body that was taken down from the cross and laid in Joseph's new tomb, rise again?

The germ theory has been adopted by many, in order to avoid certain supposed difficulties, but can finitely measure infinity? The whole thing is represented to us as a miraculous work. Though we are incapable of comprehending it, God is able to perform the work.

Paul expressly tells us that those vile bodies shall be changed and fashioned like unto the glorious body of Christ. It seems to us that the phrase "vile bodies" is abundant proof that it will be the substance of the body, the identical body that is consigned to the tomb. This corruptible and diseased body, so quickly after life is extinct to be the subject of putrefaction and decay that will come forth reanimated and glorified. John seems to have understood it in this light, for, says he: "Though after my skin worms destroy this body, yet in my flesh shall I see God."

John's faith in the future resurrection of the body, was a source of joy and comfort to him in his distresses and sore afflictions; what, though his body was then but a mass of corruption; what, though it was soon to be consigned to the tomb, and to the loathsome worm, yet his faith looked far beyond when that same body, reanimated and beautified, should behold the glorified body of his Redeemer.

There is something very consoling in the doctrine of the resurrection. In no other system of religion, than that which is taught in the blessed Bible, is this precious, consoling truth taught. When the great Roman emperor, Nero, buried his lovely and accomplished daughter, he threw himself in a paroxysm of grief on her grave, exclaiming: "Oh ye gods! tell me, shall she live again?" But from the gods he worshipped, there came no response to give comfort to his lacerated heart.

From the dark caverns of paganism, or from the cold speculation of philosophy there comes nothing to give comfort in those seasons of distress, which so completely overwhelm us when we are called to part with those whom we so dearly loved and cherished. — When we stand by the coffin, and see the lid to the last time close over the form of a sainted mother, a noble father, precious child or some other dear one, what a wave of anguish rolls its billows over our souls, what a sense of desolation we feel! Yet, the Christian sorrower, not as those who have no hope. Through his blinding tears he can look up and inquire, "Shall they live again?" And oh, what a consolation, respect he hears, "I am the resurrection and the life, he that believeth in me, though he were dead, yet shall he live!"

HISTORICAL SELECTIONS.

BY H. B. WENZLER.

UNDER the above heading, we will from time to time contribute such historical information as we can gather, to aid our brethren and sisters in the study of the New Testament Scriptures. The writings of men who have traveled in the Holy Land or Palestine in Asia, where Jesus was born, lived, labored and died, will doubtless prove interesting and profitable. In this way, this information will be preserved, and made a general benefit.

We would here say, if any of our readers find any such items in the papers of the day, and they seem creditable, cut them out or copy them, and if you don't feel to send them to the office of THE BRETHREN AT WORK, send them to our address. Wayneborough, Pa. We will be very thankful to you. We love sacred history, and what throws light upon it.

The first selection we offer, is a description of Nazareth and its surroundings,

and some of the difficulties in traveling that section. It is given by a correspondent of the *Boston Traveler*.

"The situation of Nazareth is very pleasant, and the people are better dressed, and the women handsomer than any we have yet seen in the East. What a pity we must add, the streets are the dirtiest, an open sewer running through many of them. We of course visited the house, where it is said, Jesus and his parents lived; also, Joseph's workshop, where we saw pictures of Mary and her son, dressed in modern costume, and Joseph at work before a carpenter's bench, on which lay tools of modern invention. Toward sunset we ascended the hill, from the top of which are to be had the finest views of any in Palestine."

One of the most interesting sights to be seen at Nazareth is the crowd of young women and girls, that, between the hours of five and eight in the evening flock to the public fountain with their pitchers on their heads, to draw water.

The night spent here was a memorable one, for, scarcely had we retired to our tent, when a small army of big mosquitoes came down upon us, and laid siege to our persons, nor could we drive them away, till morning called us forth to begin another day's journey—a day, during which we rode through part of the valley of Esdraelon, crossed the Kishon, where Paul's prophets were slain, ascended Carmel to the supposed point of sacrifice, where we spent some time in trying to reconcile the Bible and our guide books, but failed, when, putting the latter in our saddle bags and taking the former in our hands, we continued our explorations.

Leaving Carmel, we rode across the plain to Haifa, where, after bathing in the Mediterranean, we passed the night under wet tents and on hardwood beds, in our baggage tables, on crossing the Kishon, had their feet taken from under them, the baggage upset and thoroughly soaked, as some of my things to-day testify.

BAPTISM
Into Each Name of the Trinity.

BY J. W. STEIN.

BEFORE reaching this discourse, we must glance at

1. THE HISTORICAL FEATURES OF THIS QUESTION.

Ecclesiastical history spans an epoch of eighteen centuries, during which we have no other means of ascertaining who were the conservators of the faith, or the inventors and propagators of heresy. History is a matter of human observation, experience, and veracity. Though the history of a question makes it neither true nor false, it enables us to discern its agreement or disagreement with the word of God, which is the standard of truth. The imputation of ancient origin, and prevalence from institution, by history, is no proof at all that it is divine. Error with its pernicious influences and wicked institutions, is immemorial. The coin of truth was scarcely stamped, before it was counterfeited. Yet, by carefully examining the history of an institution, its character and circumstances, we may sometimes discover the origin of the institution, detect its founder, expose the fallacy and absurdity of its claims, and allow original truth to shine forth in bold relief, unimpaired, unimpeded, and unobscured in the time, unclouded, impartial and intelligent mind. Historic truth, like all truth is *divine in nature, wherever found, or from whatsoever source derived*.

Our friend, who practices single immersion accuses us of supporting our position by history. Suppose we do, in part. It is largely from the same sources, common sense and sources of appeal. If *the* public and clerical works, the legitimate conclusion of whose conclusions supports our position, and demands that, — we are sensible for the deity. — But who is *truly* of history than they, when they can use it to advantage? Do they not use it, and justly so, in tracing the origin of infant baptism and communion? of the baptism of hell — of adulation and aspersions of

the use of milk, honey, salt and white vestments in baptism? of the dogmas of consubstantiation and transubstantiation? of popery? of the invocation and worship of saints in confirming the divine origin and authority of believer's baptism by immersion? And do we complain? Certainly not. But when we extract testimony from the same source, and quote the same authors on whom they rely to show that the only believer's baptism of the first ages was immersion *into each name of the Trinity* (by a forward reverential posture) and that the single action, (with the backward motion) like all church corruptions was an innovation upon the Christian system; many of them (how inconsistently) disavow the subject, and exclaim: "It is only history." But on what ground do men presume to impeach the veracity of the united testimony of eighteen hundred years on any important question? To do so in any matter of fact, involving human observation and experience, in the absence of counteracting testimony of equal weight, character and authority or of self-convicting and contradictory evidence, is not only virtually, to challenge the truth of Christianity itself, but also to reject the fundamental facts and principles of *all science and all religion*. If history cannot be so credited, I ask, what is to become of philology, of all languages, the knowledge and veracity of which depends upon the history of the origin and use of its words? And what shall we say of the history of nature? of the animal, vegetable and mineral kingdoms? of the history of man? of the history of the Bible with its divine institutions and living ordinances? its prophecies and their fulfillment? its types, and their satisfaction? and its ten thousand sacred reminiscences and hallowed associations?

The denial of well authenticated history acknowledges a proverbial which at one full sweep, makes and leaves of every thing that develops, expands, enriches and redeems from utter degradation and ruin, the physical, intellectual and moral character and condition of the human species. Let us then note a few important historical facts. Our time in a discourse like this, forbids an attempt at their full development. We only bring them forth for the more careful research and thorough investigation of the student and lover of truth.

(To be Continued.)

FOR THE BRETHREN AT WORK.

A SIN THAT IS EXCEEDINGLY SINFUL.

BY C. C. WENZLER.

There were present at that season some that told him of the Galileans, whose blood Pilate had mingled with their sacrifices. And Jesus answering, said unto them, Suppose ye that these Galileans were sinners above all the Galileans? because they suffered such things? I tell you, Nay, but except ye repent, ye shall all likewise perish. Or those eighteen upon whom the tower of Siloam fell, and slew them, think that they were sinners above all men that dwelt at Jerusalem? I tell you, Nay, but except ye repent, ye shall all likewise perish. Luke 13: 1, 2, 3.

WE will notice two points in the text.

First: That God does not in general make any special distinction between impenitent sinners, and

Second: the great sin of procrastination.

We will also note here, that John, the Baptist, as well as the Savior never inquired into the moral character of his subjects. It would be very unreasonable to suppose that there were not some there, whose moral character, judged by the best standard of human reasoning, was good; but the injunction to one and all was, "Repent and be baptized." We sometimes see things in the providence of God that seem strange to our natural observation, because we do not always understand his means nor his purposes.

We see great sinners live to an old age, and die in their sins, and again we see others visited by sudden destruction, — take those mentioned in the text. In this case it is very generally supposed that they are visited by a special providence of God, on account of their great

wickedness, like the man of whom we read some time ago, who had God's name written upon his person by a thunder-bolt.

But the text says, "in every one," — for repentance is a life-time work of breaking off from contamination with sin,—but especially to the impenitent, to those who are in the great protracted sin of procrastination. "Except ye repent ye shall all likewise perish," — momentous words of him who can not lie!

When a sinner dies in old age, after having one thousand times resolved to repent, and one thousand times fixed that resolution to the sin of procrastination, he is a monument of warning to those of younger years, who are traveling the same road.

Again, when it is the providence of God to cut down another sinner in a moment, he teaches the same lesson, namely the peril of trifling with the time which is allotted to us, in which to make our "calling and election sure." All these things in the unerring providence of God, are intended to teach those who will learn, that God will bring the impenitent sinner into judgment.

"He that being often reproved, hardened his neck, shall suddenly be destroyed, and that without remedy." — Prov. 29: 1.

Several months ago while I was in conversation with a young man on the subject of religion, he told me, he believed the — church was nearer right than any other, and that he expected to join it *next summer*. This expresses the sentiments and deliberations of many who have lived in the same conditions, cherished the same hopes and died in their sins. There is a mystery of depravity contained in the expression, "next summer" far beyond the conceptions of many professors of religion, as well as by many who are out of Christ. A person with such delirium must have but a faint view of the utter corruption and lost condition of a soul that requires the sacrifice with which we are bought, to redeem it.

A soul that has come to years of maturity or womanhood, with an ordinary gift of understanding, believes in religion, and believes that in point of fact there will never be a better time than *now* to come to Jesus, having the best possible opportunity of joining the very church which he thinks is nearest right, but concludes to wait another year, indulging in a desperate procrastination; a delay that has cost thousands what the world and all that is in it cannot repay. But the *peril* of procrastination is not a *that* must be considered. "We are bought with a price."

With what consideration does the man look upon the whole life of Christ and the agonies of Gethsemane and the cross, who in his impenitent condition feels almost right with God? Almost a Christian, almost justified, brought up at pious parents, taught moral and religious principles, and resting upon this righteousness until the selected time shall arrive when he proposes to take up his cross and follow Christ. Rejecting the divine injunction, "Now is the accepted time," and thereby adding sin to sin. Multitudes want to love Christ, want to become church members at some time, want to have their robes washed before they die, and yet hard by the fountain that cleanseth from sin, they sit to live and to die; clinging more and more to the sweetness of the "filthy rags," and finding themselves less and less inclined to be "plunged beneath that flood," until at last their deceitful heart has persuaded them to "believe a lie," and to die without religion that is no better than a counterfeit.

Many who would desire to be Christians are hindered by a fear of reproach, a silly timidity, or some other hindrance to which the flesh is subject. Others are persuaded to sit at ease under the delusive heresy that they have nothing to do but to gaze upon the sacrifice that taketh away sin. These things are hard but true, and are continually demonstrated before our eyes.

(Concluded next week.)

A faithful and sincere workman in the Lord's vineyard is a monument to his cause.

CHRISTIAN SANCTIFICATION.

BY J. W. STEIN.

"Sanctify them through thy truth; thy word is truth."—John 17: 17.

TRUE evangelical obedience is the means of Christian sanctification. When I speak of Christian sanctification, I understand development, strengthening and perfecting of that life of holiness, implanted in the child of God, in regeneration; that process of separation from all that is unholy, and of setting apart to that which is holy; which attains the full maturity of Christian character, and makes us men and women in Christ, just as the little twig is developed into the large tree with its strength, beauty and fruitfulness; or just as newborn babe attain, through the expansion and growth of its mental faculties and physical organs, the maturity and efficiency of riper years. So babes in Christ must be "fed upon the sincere milk of the word, that they may thereby" grow in every Christian grace, virtue and duty.

When the Savior prayed for this growth in holiness, or sanctification of his disciples, he said; "Sanctify them through thy truth; thy word is truth.—As thou hast sent me into the world, even so have I sent them into the world, And for their sakes I sanctify myself, that they also might be sanctified through the truth" (John 17: 17-19). Thus we see that the truth, which is the word of God, is the means of Christian sanctification. But how is the truth to produce this happy result? Simply by being heard? Verily not, but by being believed and obeyed; thus transforming the character and life; it produces its appropriate fruits. "We are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and of the truth; whereunto he called you by our gospel, to obtain of the glory of our Lord Jesus Christ. Therefore, brethren stand fast, and hold the traditions which ye have been taught, whether by words or our epistles" (2 Thess. 2: 13-15).

Not only is the sanctification of Christians God's will (1 Thess. 4: 3), but his entire sanctification (Thess. 5: 23); and such can only be attained by accepting and believing the entire word. Our heart feels sad indeed, when we hear men and women, in whom may have been wrought a spirit of self-complacency, boasting of their sanctification, when at the same time they reject, with an air of indifference and almost contempt, many of the plain precepts of the dear Redeemer, "the author and finisher" of Christian faith, and instead of trying to observe all things whatsoever Christ commanded, labor to see how many of these things they can excuse themselves and others in the neglect of as matters merely non-essential. Alas! for the fulfillment of the apostle's prediction; "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables" (2 Tim. 4: 3, 4). "This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, uncontinent, fierce, despisers of those that are good, traitors, heady, high-minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof: from such turn away" (2 Tim. 3: 1-5). Thus we see that all this black catalogue of iniquities belongs, or applies to professors of religion, because others have no "form of godliness." They are boasters, which is largely characteristic of those who have no reality but a mere shadow.—They are "despisers of those that are good," showing that all have not "made shipwreck of faith," but that to "live godly in Christ Jesus" is to "suffer persecution" still. They have not "the doctrine" once delivered to the saints, which must be obeyed "from the heart,"

but "a form of godliness," destitute of that sanctifying power which remodels and controls the character, life, manners, maxims, spirit, words, and conduct of every Christian, and brings even "into captivity every thought to the obedience of Christ" (2 Cor. 10: 5).

True, evangelical obedience incurs answers to prayers. How many vain, fruitless, restless, anxious, boisterous, mixed with penance and offered with as much zeal as the prayers of Paul's prophets on Carmel, ascend from the Babel or confusion of modern Christendom, but only with the object to mock, exemplifying the Bible truth that; "He that turneth away his ear from the law, even his prayer shall be abomination" (Prov. 28: 6). Such is not the case with the prayers of the humble, confident, unpretending, obedient child of God. The Savior said, "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you" (John 15: 7). Nothing is more literally true than this, nor is anything truer than the submissive and obedient child of God who wills to have nothing but what the Father wills. In becoming a child and dying to sin, he died to self-will, of which in his baptism was a public confession and acknowledgment. And nothing brings such sweet consolation as a total acquiescence in the will of his Divine Redeemer, and consciousness of his Divine approbation. This being the case he learned by obedience the sweet lessons of resignation and holy contentment and he became the happy, passive subject of a Father's spirit, providence and word, being active only in the execution of God's known will.

"Ye have not chosen me, but I have chosen you," said Jesus, "and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father he may give it you" (John 15: 16). "The eyes of the Lord are over the righteous and his ears are open to their prayers" (Psa. 34: 12). "And whatsoever we ask we shall receive of him, because we keep his commandments and do those things that are pleasing in his sight" (1 John 3: 22).

True evangelical obedience is the medium of Christian influence in converting men and glorifying God. "Ye are the light of the world," said Jesus, "A city set on a hill cannot be hid. Neither do men light a candle and put it under a bushel, but on a candlestick and it giveth light unto all that are in the house. Let your light so shine before men that they may see"—what? Your faith? Nay; your profession? Alas! they see too much of its inconsistent pretensions already, but, "that they may see" that at the professed necessity of which so many professors of religion mock, viz: "your good works and glorify your Father which is in heaven" (Matt. 5: 14-16). "Herein is my Father glorified that ye bear much fruit, so shall ye be my disciples" (John 15: 8). *True Evangelical Obedience.*

CORRESPONDENCE.

NORWEGIAN HARVEST.

NORWAY is cold, and the ground among the mountains good, but very wet. On account of this the farmers have to take much care of the grain. They call all it harvest-time here, though no grain is out; but as we passed through the country, we noticed many long, pointed, pine-sticks stuck in the harvest fields in rows. Asking Bro. Hansen what it meant, he told me when they cut the grain they take and tie it in small sheaves and then hang as many as they can on those sticks to dry. Still the country is romantic, beautiful in summer, and the people love it, often calling it their little Eden. Fishing and lumber trade is the most Norway lives on. We see plenty of saw-mill-like in America, only all run by water power, in which the country is rich.

Norway is very mountainous. Kongsburg is an inland city, but a small place. Its inhabitants mostly live by working in the government arsenals, and silver-mines. We have visited the arsenal and looked at the different machines employ-

ed in making up death-producing implements of war. The manufactories are running alike all the time, from year to year, keeping up with other countries in producing and heaping up an endless variety of the most destructive weapons. I felt sad and hastened away, telling Bro. Hansen I would have staid longer if it had been a factory to heat swords into ploughshares. He truthfully reminded me that the sword need first be made before any can be made into ploughshares. The silvermines here are said to be rich, and also are running continually.

Assens, Ladegardsgade,

Denmark, Europe.

WHAT I HEAR AS I CANVASS.

UPON opening the subject of the Gospel Tract Association where I travel among the brethren, I hear in substance, about the following, concentrated and reduced to a conversation:

Advocate. "Brother, do you take any papers for your family to read, and for yourself some information as a minister of the gospel?"

Opponent. "Oh, yes, the — Gazette, the — Weekly, the — Daily, the — Magazine and others."

Adv. "Well, what religious papers do you read? as you have yet named none?"

Opp. "I do not take any strictly religious papers, or never did, as yet."

Adv. "And you take none of the Brethren's periodicals, then? Well, I suppose this, then, is a proper place for me to introduce a good literary enterprise, and the best of which I know is, the Gospel Tract Association of Leamark, Illinois."

Bro. Favorable. "It is a good institution, I believe."

Opp. "Brethren come, it is a new thing, and I prefer the Bible to be read in my family, and to sustain the doctrine of Christ and the church we need nothing better."

Bro. Fav. "But has not God always made other means subservient to establish the authenticity of his word, and to explain and sustain the principles which his word was intended to inculcate?"

Opp. "Brethren, Napoleon dreaded the pen more than the sword, and I say the press means money, and just give it money and freedom, and see what we get."

Adv. "True, did Napoleon dread the pen as well as have other great and dis-senting characters who could best accomplish their benevolent ends whilst they could hold their intended victims in the state of ignorance?"

Opp. "See how the American Tract Society, the American Bible Union and Bible Societies have flooded our land with gospel tracts, and where has the truth prospered?"

Adv. "What principle do the extracts advocate, brother?"

Opp. "They claim to advocate Christian principles."

Adv. "Brethren, let me tell you my experience in the advocacy of principles by popular tract and papers, &c. When I was a boy, father subscribed for a paper for my children. At the front of each copy was the multitude of its embracing the children, but it being an illustrated paper what other pictures do you suppose were given? Why, such as the whipping posts where slaves were receiving execution at the hand of their masters, the tread-mill, the slaves suspended by their hands, tread the mill or hung by the hands, and accounts of the kidnapping, severing of parents and children, and the fate and fare of the Africans at sea, while being exported from their native country, &c., occupied a prominent part of the paper; preparing young and rising America for what indeed followed in fifteen years after the time of my reading; and which results were witnessed by us all in 1861-1865. In the meanwhile much good and wholesome matter was given."

Examining the "Blood of Jesus," a tract published by the A. T. S. and see what principle is there set forth under so sacred a title; should not then such advocates of the truth, such invaders of principle, and intruders upon rights and hopes, be met wherever, and by whatever means they can honorably be reached?

Opp. "Let them be reached by the Bible which has a remedy for every malady."

Adv. "Why, then, Bro. Opp, do you spend so much time, means and labor to preach to the people, setting forth the principles of truth, and persuade them to accept the same?"

Opp. "Because my Bible teaches me by precept and example to do so."

Adv. "Does not your Bible also teach you by precept and example to 'write?' See Ex. 34: 27, Deut. 27: 3, Jer. 30: 8, Hab. 2: 2, Rev. 1: 19; 2: 1, 8, 12, 18; 3: 1, 7, 14; 13: 14. And see how much these preachers, whose example your Bible gives of their preaching, I say how much less did they give the example of writing than of preaching? I mean Paul, James, Peter and John."

Opp. "I fear these young brethren of this Tract institution will lose sight of the true principles of Christ and the church, and run the affair whichever way it pays the best."

Adv. "Is their no power and authority in the brotherhood to hold them responsible? and to bring them to a halt in a course taken contrary to the way of truth and the church?"

Opp. "The power and authority of the church is in the majority and how long will it be till the majority is in this institution, and then where is our brotherhood, should covetousness lead them off?"

Adv. "It is the rule laid down by the Savior, as given in Matt. 18, that separates the chosen and willing few from the great body of the world, in every case, as well as also it would in the case you have here proposed. But this separation can no more exonerate us from the duty of writing, than it can from that of preaching because covetousness has spoiled many a preacher, and led them from the simplicity of the truth, and for filthy lucre's sake, please men."

Opp. "It is from the comments of men upon the Scriptures, and tinkering at the principles of truth, that so many schisms and factions in Christendom come."

Adv. "Upon the same hypothesis, Bro. Fav, we can claim of Bro. Opp, tonight during services, that we must do nothing more than read the Bible to the people, say no more on the subject of self-examination, feet was being, the Lord's Supper and the Communion, than just what we can read from the Bible and New Testament."

Opp. "There is not the same danger of misleading in the minds of so many, a wrong idea by preaching to a small congregation, as when the same idea is published broadcast throughout the world."

Adv. "True, but all ideas are supposed to go upon their merits, whether written to many, or spoken to few; and are expected to soon fall to the ground when they conflict with the standard of truth, but see, if upon the other hand, the ideas and merits the approbation of all that is just, good, right and true, putting to silence, confounding and setting aside all that is wrong, what a pity if it is not published world wide."

C. C. Rorer.

FROM PENNSYLVANIA.

POLESTOWN, PA., Nov. 15th, 1876.

DEAR BRETHREN: Bro. S. H. Backer preached here for us (Gowenry church, Chester Co.) from the 14th to the 25th of Oct. to large and interesting audiences. During those meetings four were added to the church by baptism.

On Nov. 4th we had our Love feast and Communion services. Had a larger attendance of our church members than I ever saw on any of our Communion occasions. Had a very good, and I hope a profitable time together. Brethren J. Gotwald of Green Tree church, and J. P. Hettr of Philadelphia, were with us.

Monday and Tuesday of this week, Bro. J. T. Meyers of Germantown, preached for us. Tonight he is to preach at Lawrenceville, a branch of our church here. JOHN HARLEY.

Rooms each one, of many successful meetings being carried on in different parts of the brotherhood. May the Lord give the increase.

TRACT ASSOCIATION FUND.

SINCE last report, the following has been received for the above fund:

D. D. Horner	\$1.00
H. F. Rosenberger	1.00
Lynn Eby	.50
J. J. Emmert	.50
Salomon Mattis	.10
Isaac Hendricks	.10
S. W. Stutsman	.25
J. E. Stadelbaker	.25
Daniel Vaniman	.10
J. W. Stein	.25
Tobias Meyers	.50
Previously reported	385.25
Total:	\$321.15

„Der Bräuderbote.“

Is the title of our German monthly, which we publish especially for that part of the brotherhood that prefers to read in the German language.

It is the same size as the „Brethren at Work“, but issued monthly, and will be devoted to the vindication of the faith and practice of the Brethren, an advocate of primitive Christianity. We will endeavor to make for our German people a sound, religious monthly and hope they will give it all the encouragement in their power. Our pamphlet, entitled „The Perfect Plan of Salvation“, is being translated into the German language, and published in the „Der Bräuderbote“.

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A RELIGIOUS WEEKLY.

EDITED AND PUBLISHED BY
J. H. Moore, J. T. Meyers, M. M. L. Schlemmer.
ASSISTED BY
B. H. Miller, J. W. Stein, Daniel Vaniman,
B. Metzger, and Mattie A. Lott.

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THE BRETHREN AT WORK.

"Behold I bring you good Tidings of great Joy, which shall be unto all People."—LUKE 2, 10.

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The Brethren at Work.

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—BY—

J. H. Moore, J. T. Meyers, M. M. Eshelman.

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THE YEAR.

SEE, his trembling tears are falling,
All along the dusky day,
And his withered form is bowing—
Ah, the year is old and gray.
Then his smile is full of sadness,
And his breath, grown damp and cold,
Blights the maple's flaming banner
That his hands had fringed with gold.
Poor old Year, alone and dying
In the night-time cold and drear,
While his summer friends and lovers
Haste to greet the glad New Year.
List! his voice, grown hoarse with sorrow,
At the threshold wails no more
In the mid-night watch we find him,
White and frozen at the door.

—Health Reformer.

THE STAR OF BETHLEHEM.

CHRISTMAS.

BY BENJ. J. MILLER.

OF all the days of the year, of all the festivals of the Christian church, has Christmas taken supreme hold on the heart of the world: there are other days that seem worthy to rival it. Easter, the resurrection day, might be thought more thrilling and tender in its associations, yet to the Christian world at large Christmas is the grand time of rejoicing. Its gladness is not shut up within the walls of any church; it brightens the hearts of children, it overflows the worldly and the hardened, from frozen Russia to sunny Italy, and all around the globe men joyfully bid one another "a merry Christmas." Christmas is the day of hope, and that is the note to which the heart of mankind most eagerly answers, to few has perfect fruition come. The happiest look for something better for themselves and for the world than yet has been, and to the great multitude, who stand girt with perplexity and care and trouble, God's voice is sweet indeed when it speaks of hope. Wonderful was that outshining at Bethlehem; not to Caesar upon his throne, not to Socrates and Plato in their thoughtful walks, came the manifestation of the new day: it came, where in its mother's arms a little child was lying, so helpless, so insignificant in the world of living things? This child belonged not alone to that father and mother. It was the Son of God, the child of all the world; he lay in Mary's arms, the pledge of light, love and victory to all mankind; in the inspiration of that moment, heaven and earth touched each other in a common consciousness; from angel's lips one sentence was caught whose echo lingers yet, a note of heavenly harmony above all the sounds of earth, "Glory to God in the highest; on earth peace, good will among men."

The shepherds, who saw that vision and listened to that music must have felt as if all darkness and discord were forever gone from earth; what disappointment must for the moment have fallen when the simple story was related and the angels were gone away from them into heaven!

Then, for years, the hope born that night was almost lost to view, but in one mother's heart it burned with steady beam, then it shone forth upon the man among whom Jesus walked, the King of this world, the Lord of glory. In the souls of disciples a new life was born; and eagerly they looked to see the New Jerusalem established over the whole earth. But their Master died and the world's light seemed gone, as was the hope within their hearts. But out of the grave hope arose again. Above Bethlehem the day-star had risen; from the sepulcher arose the sun of life, the Lord of glory.

The good tidings of Christ are tidings of hope. And he thanked we have already large fulfillment of his promises. Already the spirit of love has become a mighty power among men; already millions of hearts have found a comfort, a refuge in trouble and an abiding peace, which are indeed the first fruits of that heavenly life amid the confusion of nations, and the restlessness of thought. Year by year the fair forms of liberty, charity and truth shine clearer and stronger; we shall not in our life time see their perfect reign. But the Lord, with whom a thousand years are as one day, lingers not and fails not in perfecting his work.

Let us, then, keep the feast of hope, with all gladness of heart, let us enter into the sanctuary of the Lord with full assurance to serve him, let us extend to all our brethren the greeting of love and charity. From our cares and discouragements, our faithless fears, and our selfish anxieties, we go back to taste of the Lord's full promise, and lift up our hearts in the strength it gives. To us comes the angel's message, with depth of meaning beyond what our thoughts can reach—"Good tidings of great joy, which shall be to all people."

—Clarence, Iowa.

THOUGHTS BY THE WAY.

BY JOHN H. PIER.

NUMBER II.

I HOPE those sisters who love to wear hats, and have been the cause of this innovation upon the old safe ground principles of the church, will pardon me for speaking out so boldly, but I have a presentiment, that perhaps, by the next annual meeting the brethren will be called upon to strike a line between fashionable and unbecomable hats; if it does not turn out so I will willingly bear the reproach of having written such an erroneous thought.

But it is noticeable that there are those among us, that will go just as far as they dare toward conforming to the world in dress; and when remonstrated with, they are heard to complain about disagreeable, useless, and unjust restrictions. Oh what a pity that we must have restrictions in the church; how pleasant it would be if all could dress as they pleased and still maintain, not only a good standing in the church, but also the favor and acceptance of the great I am.

My dear brother and sister, if none of us would even please to do anything except what we knew to be right in the sight of God, we would have no need of restrictions and corrections in the church. Our conference would then not be wholly taken up in dealing with re-

fractory members, but some time could be devoted to missionary work and other charitable institutions; and we would never be under the painful necessity of expelling members for disobedience, or retaining them under a cheap acknowledgment, perhaps only to do the same thing over again. Yes it is too bad that we must have restrictions in the church. Too bad that men and women will join a church known for its non-conformity to the world, only to introduce discord, by refusing to comply with the requirements of the gospel.

But there is one thing I am glad of, and that is, these restrictions are not for the obedient, but for the disobedient; those who are truly regenerated and walk in newness of life, ever striving to enter in at the strait gate, and willing to walk in the narrow way, even though it requires many self-denials, many crucifixions of the flesh, and much contempt from those that know not God, are never bothered with these unpleasant restrictions; but are rather made to rejoice when they are led astray by the enemy of souls, that the church has manifested so much interest in them as to gently remind them of their mis-steps, and rescue them as it were brands from the burning.

But there are some that seem to forget that they have joined the church and act as if they thought the church had joined them; "Lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, etc., false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, highminded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof." These exert a powerful influence for evil in the church, breeding discord and disunion continually, a stumbling block in the way of those that would do good, neutralizing the power of the oldest ministers, and driving away thousands that would join the church if there were not so many hypocrites in it.

Oh! that every brother and sister could see the importance of conforming to the church rather than to the world, and labor for an increase of holiness instead of an increase of pride; having the cause of truth at heart; thinking more about eternal life and how to obtain it, and not so much about the latest fashions, and how they can adorn themselves and their children in the most gorgeous and attractive manner, thereby showing to every candid observer that they are counting the admiration of the world more than the love of the Father.

Dear brethren and sisters if we are for Christ let us follow him; let us not be ashamed nor ashamed to put on the whole armor of God.

Let us prefer to have all the world ashamed of us rather than that Jesus should be ashamed of us before his Father and the holy angels when he comes with power and great glory.

—Lanark, Ill.

DYING FOR OUR COUNTRY.

IN times of war we hear much said about the duty and glory of dying for our country. Orators who are careful to keep their precious selves out of the bloody fray, will harangue audiences by the hour on the nobleness and reward of other people laying down their lives to save their bleeding country. Sometimes this doctrine is considered by some, that they are ready to promise eternal happiness in heaven to those who make it, whatever may be their characters or other deeds while here on earth. But their lives which propels men for heaven is not maintained by maintaining our hands in the blood of others, and the act

of rushing into the cannon's mouth will not atone for other sins which have been committed throughout a life-time.

Dying for one's country generally means, when stripped of its sophistry, dying for those who wish to govern the country. It is dying for kings and nobles and other great men, who quarrel among themselves, and then, too selfish to do their own fighting, meanly call on their subjects to do it for them. And when thousands or hundreds of thousands of these subjects have "littered the dust," how soon they are forgotten and left to moulder in unremembered graves, while their poor families and other friends are suffering for the want of their care and support. What has been the gain of dying for the country during the many centuries whose history has been written in blood? In many cases where men have died for their country, their country has died with them. This was the case with ancient Greece and Rome, and has been also with many modern nations. They have resorted to the sword to avenge some insulted insult, or secure some unlawful end, and mightier ones have paid them in coin of their own choosing, and blotted them from the map of the continent.

How much wiser and nobler to live for one's country instead of dying for it. When dead, there is an end to all efforts to make the nation better and happier, as well as to efforts to promote the welfare of our friends and neighbors. But while we live we may daily perform deeds and exert an influence that shall bless not only our country, but the world.

Let, then, this false maxim, that it is our duty to die for our country, be relegated to oblivion along with that equally false one, that the way to preserve peace is to prepare for war. Both had their origin in times darker than our own, and are unworthy to be cherished or believed by enlightened people.—*The Guide*.

HOW TO PREACH.

MAKE no apologies. If you have the Lord's message, declare it; if not, hold your peace. Have short prefaces and introductions. Say your best thing first, and stop before you get prosy. Do not spoil the appetite for dinner by too much thin soup. Leave self out of the pulpit and take Jesus in. Defend the gospel, and let the Lord defend you and your character. If you are lied about, thank the devil for putting you on your guard, and take care that the story shall never come true. Let your beard grow. Throw away your cravat. If you do not "want to break," make your shirt collar an inch larger, and give your blood a chance to flow back to the heart. Do not get excited before. Do not run away from your hearers.

Engine driving wheels fly fast with no load, but when they draw anything they go slower. It takes a cold hammer to bend a hot iron. Heat up the people, but keep the hammer cool. Do not lawl and scrimp. Too much water stops mill wheels, and too much noise drowns sense. Empty vessels ring the loudest. Powder isn't shot. Thunder isn't lightning. Lightning kills. If you have lightning you can afford to thunder, but do not thunder out of an empty cloud.

Do not scold the people. Do not abuse the faithful souls who come to meeting many days, because of the others that do not come. Preach the best to smallest assemblies. Jesus preached to one woman at the well and she got all Samaria out to hear him next time. Ventilate your meeting room. Sleeping in church is due to bad air, not to bad teaching. Do not repeat sentences, saying,

"as I said before." If you said it before, say something else after. Leave out words you cannot define. Stop your declamation and talk to folks.

Come down from your stilted ways and sacred tones, and "become as a little child." Change the subject if it goes hard. Do not tire yourself and everyone else out. Do not preach till the middle of your sermon buries the beginning and is buried by the end. Beware of long prayers, except in your closet. Where weariness begins devotion ends. Look people in the face, and live so that you are not afraid of them. * * * *

It is easier to run a saw mill with a full pond than an empty one. Be moderate at first. Hoist the gate a little way; when you are half through raise a little more; when nearly done put on a full head of water. Aim at a mark. Hit it! Stop and look where the shot struck, then fire another broadside. Pack your sermons. Make your words like bullets. A board hurts a man most when it strikes him edgewise.

A pound of feathers is as heavy as a pound of lead, but it will not kill a man as quickly. An ounce bullet will kill quicker than a sack of wool. Have a clear head, and your words will be clear. Know what you are talking about, and you can make others understand. Stand for God, if you stand alone. Keep out of the clutches of party hacks and religious politicians. Preach a straight gospel, and live on it.

Be in earnest, but not wild. Do not be a clown. Let the devil make his own fun, carry his own mail, settle his own quarrels, and foot his own bills. Make few promises. Learn to say "no" very sweetly. Keep out of debt. Do not abuse people for believing what you once believed yourself. Respect honest convictions. Remember, each sermon may be the last you shall preach, or your audience hear. Keep the judgment in view. Praise God, and you will please Christians. Live for Christ. Preach the word.—*Advent Christian Times*.

A SIN THAT IS EXCEEDINGLY SINFUL.

BY C. F. DETWILLER.

Continued from last week.

READER: does the whole gospel of Christ testify with your spirit that you are a disciple of Jesus Christ? Are you willing to obey the truth in all things? If not, then know that these things are the phantoms which beguile thousands into bondage to Satan, that seek to enter in at the strait gate. Therefore let us "strive to enter in," for thus saith the Lord, and it is always safe to take the Lord at his word. Let us take heed to the words of Paul; "Study to shew thyself approved unto God," not simply unto your parents, and friends, your church, your teachers, or your conscience, only for all these may be desperately deceptive. Even our prayers are nothing but empty breath, as long as we are only willing to do what we must in order to be saved; but if we are willing to obey Christ in all things to the best of our understanding, no matter what our earthly friends may think or say; if we throw away our dignity, and give ourselves away to Christ, then and not till then, can we have the promise of Jesus. "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." Who does not ask eternal life?

—Beaver Ridge, Tenn.

Single immersion was invented by Eunomius, a heretic, who flourished in the fourth century. *Ed.*

The Brethren at Work.

"The Brethren at Work," will be sent post-paid, to any address in the United States or Canada, for \$1.35 per annum. Those sending eight names and \$10.85, will receive an extra copy free of charge. For all over this number the agent will be allowed 15 cents for each additional name, which amount can be deducted from the money, before sending it to us.

Money Orders, Drafts, and Registered Letters may be sent at our risk. They should be made payable to J. H. Moore.

Subscriptions, communications, etc., should be addressed: J. H. MOORE,
Lanark, Carroll Co., Ill.

LANARK, ILL. DECEMBER 21, 1876.

Those desiring the *Minutes* in book form can get them by sending to this office. The work is neatly printed and well bound. It will be sent post paid for \$1.60.

BRETHREN Henry Martin and Marcus Fowler are now preaching in Central Illinois, in the missionary field where the Brethren have been laboring, off and on, for little over one year.

ANY of our readers having No. 5 of *THE BRETHREN AT WORK* and do not wish to preserve it, will confer quite a favor by sending it to us, as there are several calls for that No. and we are entirely out.

As all the tickets, containing the votes of the donors for the Board of Managers are not yet in, we cannot announce the result in this issue. Hope those whose tickets are not yet in, will forward them immediately.

MANY of our readers must excuse us for not inserting all the commendations of our paper sent us. Of the many sent to this office we can publish but a few, however, we feel thankful for them, because they contain words of encouragement.

We request our agents to send in all the names they now have, that we may set them up in the galleys ready for use by the time the next number is issued. If this is promptly attended to the subscribers will receive their papers much sooner.

Two weeks ago, notice was given that the *Good Shepherd* would be sold at greatly reduced rates. We have now sold all we then had on hand, but this week we have printed another lot which will hereafter be sent post paid for 10cts. per dozen or 40cts. per hundred.

In reply to several inquiries, from those who are not acquainted with the general make-up of a paper, we will state that the second page of this paper is the Editorial page, and hence all articles found on that page without any name to them are written by the editor. If any of his matter is placed on any other page of the paper it is generally followed by—Ed. The letter E. found at the close of articles, when fully spelled out is M. M. Eschelman. Articles that are selected are generally lawfully credited, unless it should be some short item used to fill out an unfinished column.

If all goes well with us next week, the first number of Volume II of the *BRETHREN AT WORK*, will contain a full and complete account of the Brethren—their entire doctrine—their faith, practice and peculiarities will be clearly and forcibly set forth. We want to make the points so clear that by a careful perusal of the article any one, even a stranger, may obtain a pretty correct knowledge of us as a people. Then by circulating it there will be an excellent opportunity of making the faith and practice of the Brethren more extensively known. Of that number we intend to print a good many thousand, and want our brethren, sisters and friends, to scatter them all over the country—purchase large numbers and circulate them in every town and community in the land drop them in hotels, depots, on steam boats and on the cars, in short wherever people may be found to read them,

They will be sent post paid for the following:

3 copies	\$.10
10 "25
50 "	1.00
100 "	1.50

This article is to be compiled by the editor, and is intended to give our people a chance to make their doctrine known to all their friends and acquaintances. This is a good chance for traveling ministers.

NO PAPER NEXT WEEK.

It being somewhat customary for newspaper publishers to omit issuing a paper during the last two weeks of each year, we will avail ourselves of the benefits of a part of this custom and miss but one week, hence there will be no paper next week. The next number will be dated on January 1st, and will reach our subscribers not far from that time. This is the season of the year that we have the most work to do. Every mail brings a number of new subscribers—these must be entered on the books; and in short, there is a general routine of work to be done in order to get good ready for commencing the next volume. We have just purchased a new addressing machine, and during the vacation want to set up the names and addresses of our subscribers and have them ready for running on the machine, thus saving a good deal of labor and enable us to do our mailing much quicker. In addition to this, we want to print a catalogue of our books, pamphlets, &c., as to advertise all of them in the paper takes up too much room.

CLOSE OF VOLUME I.

WITH this number we close the first short volume of *THE BRETHREN AT WORK*, which as our readers know, has been in existence but a few months, yet during that short time has made many friends, and is still growing in favor among those who are earnestly contending for the faith once delivered to the saints; has weekly visited many families, and we trust, has generally been received as a welcome visitor. From some of our readers, whose subscriptions expire with this number, we take our leave until invited to return, which we trust will be done before the commencement of the next volume, as we desire a weekly visit to all the families in the brotherhood.

In a former number was given the reason for closing the present volume with the year; however we do not purpose closing our labors here, but are preparing to work still harder and more earnestly on the next volume, and will do all in our power to make the paper worthy the patronage of our people generally. We trust that already some good has been done, and a considerable amount of truth has found its way to our numerous readers, and will ere long produce its desired effect. By this time the reader can begin to see something of the general character of our paper, the position it takes amid the conflicting theories and discords of modern Christianity, and also its straight-forward course in defending primitive Christianity. True, we cannot please everybody, for we be unto us if all men speak well of us. Our object has been to do right—to do the best we knew how, and whatever mistakes may have been made were not intentional; and it will ever be our object to pursue the best and safest course presented to us. Thinking our brethren and sisters and friends for their services in the past, we earnestly solicit their assistance in the future, not only in sending subscribers but in contributions and advice.

We wish you all, not only a pleasant Christmas, but also a happy New Year; and may each one of us commence the new year with new hopes, new prospects, new resolutions, fully resolving to do more and better for the cause of our Master than we have ever done before.

THE CONSULTATION.

LAST week, and the week before, was quite a refreshing season for the *BRETHREN AT WORK*. We had warm-

hearted visitors every day, some of them from a distance—we dare not attempt to name them all, for at times the office was nearly full, and then each mail brought to us encouraging words—words of good cheer from loving ones in Zion. Their faith was fully shown by the long list of subscribers that are daily reaching us; may the good work go on. But we have something else to tell our readers, which we ought to have told last week but did not have space enough to do so.

As several of our Associate Editors were to be here, a consultation was agreed upon, in order that all parties might more fully understand each other. It would have been a source of pleasure to us if all the Editors and the Associates could have been present; but they were not, and it is further hoped that at no distant day they will be able to become more acquainted with each other, and thereby, if possible, bring about a better understanding regarding the course to be pursued in conducting our paper. All very much regretted that Bro. Miller was absent, for his long experience in the brotherhood as a minister, and his ability as a writer among our people entitled him to an important place on the Editorial staff. However, the consultation was held and several important things were agreed upon, and we are fully satisfied, all for the better. Quite a number of elders and ministers were also present and took an active part in the deliberations, and when all was over, each one seemed to be well satisfied with plans, &c. agreed upon. We took up for examination that which would likely lead us into difficulties if we did not have a fair understanding. Those which mostly concern our readers are the following:

1. When defending non-conformity to the world in dress, shall our contributors *denounce* or should they defend our order of dress in general terms? *Ans.* It was thought best that contributors do not *denounce*, but simply defend the order in general terms, and in doing so, as much as possible, call Bible things by Bible names. This will cut off occasion for contention between contributors. This however does not prevent the editors from itemizing when they think the occasion demands it. It was generally believed that a strict adherence to this principle will cut off occasion for controversies between contributors, and doubtless add much to the edification of the general brotherhood. So far as itemizing the things that constitute the order of the church is concerned, that will be left to the A. M. and church councils. In short, it is desirable that when our contributors write on non-conformity that they write about what ought to be preached when preaching on the subject.

2. What course shall we pursue regarding the Annual Meeting? *Ans.* It was considered best to let the A. M. take care of itself and do its own business, and though it is our duty to respect it as a body of counselors, laboring for the good of the church, yet it was thought best for the general brotherhood, and the stand that our paper has taken, if we would not allow anything in the paper either for or against that body.—Those who are opposed to the A. M., should take their complaints to that body and not to our paper.

3. What course shall we pursue regarding the *minutes* of the A. M.? *Ans.* Considered best to let them rest on their own merits, and if any complaints are to be made about the decisions of the A. M., let them be made to the A. M., where the decisions were made, and not before the general brotherhood through our paper. We deem it our duty to obey and respect the decisions of our brethren in Annual Council, and urge others to do likewise, but we do think, that for the good of the brotherhood, and the well-being of the cause in which we are engaged that all business, complaints, &c., pertaining to the A. M. and its decisions, should be determined and settled before that body, and thus keep our papers clear of all contentions about the matter. Our object is to keep a straight-forward course defending primitive Christianity, and by so doing will not likely come in contact with any of the good principles contained in the *Minutes*. We believe it best to let the *Minute*

stand on their own basis, and more than this, we are of the impression this course will be approved by the general brotherhood.

4. In defending primitive Christianity, what course shall we pursue in reference to the former practices and customs of our church? Shall we appeal to the practice and customs of the church as evidence, or shall we go directly to the Scriptures? *Ans.* The true church of Christ has always, in all ages been the same in principle, yet different in policy, though the policy was in harmony with the Scriptures. The principle on which our ancient Brethren started out was not only correct, but has ever since been the leading feature of our people; yet they have at times differed in policy. We feel to commend our ancient Brethren for their zeal and steadfastness to their principles, and also for the wise policy they have generally adopted, and trust, in the future, to profit by their examples, yet as sources of authority we cannot appeal to their practices, but must do like they did, go directly to the Scriptures for the evidence we use in defending our faith and practice. We purpose standing firm to the principles of our ancient Brethren, yet in proving these principles we shall for our authority appeal directly to the Scriptures as being the only infallible guide to which we can trust ourselves, as our only infallible rule of faith and practice. This important feature we will, sometime in the future, more fully develop, as we believe that a clear and philosophical understanding of it is essential to that unity of sentiment and practice that should pervade the entire brotherhood, and if comprehended in its true sense will likely remove all differences that may be existing among our people, and enable them with one accord, to stand firmly to the position occupied by our ancient Brethren in the commencement of the grand reformatory movement, inaugurated by them.

Our readers and contributors will study the report of this consultation and see that these lines are not crossed by the articles sent us for publication.—We want a clear understanding of the course we are to pursue, and also want it to be known to our readers that everything may be intelligible, and thereby enable each party to perform his or her part in the great work without any jarring or discord, whatever is done let it be according to the gospel pattern shown in the mountain of the Lord, and then when our work is ended—our building finished, and the measuring reed applied to the temple, and the altar and them that worship therein (Rev. 2: 1) it will be found well done, then the happy exclamation; "Thou good and faithful servant, enter into the joys of thy Lord."

CAUTION TO CHURCHES.

THIS portion of the year, and the remainder of the winter, is the laxest season of churches generally. Ministers usually have much leisure time to spend in traveling and preaching, thus building up the cause of Christ by strengthening and encouraging the members and adding precious souls to the little flock. In this way the cold and dreary winter is made pleasant and profitable to both saint and sinner. Good seed is profusely scattered, and we are glad to learn that at least some of the seed has fallen on good ground and may yet spring up and bring forth much fruit to the glory and honor of God.

And while we rejoice to learn that large accessions are being made to the churches in several localities, we hope our readers will not regard it as a mere reminder of a few things that should be carefully born in mind during these revival seasons, because it is right here that all our intentions are good and our motives are of the purest character, and at times we lavish out a kind of charity that throws the mantle over a multitude of unpardoned sins, and not infrequently are prompted to overlook many evil practices not fully repented of. There is an idea getting among our people a little like this: It is the duty of the minister to get all the people into the church that he can, and then leave the church to teach and care for them. There is in the general appearance of this proposition

considerable truth, and altogether it would seem very fair, were it not for the advantages that are frequently taken of it.

1. It is certainly the duty of the minister to influence all he can to unite with the church, *provided* they unite with it properly and lawfully.

2. It is then the duty of the church to teach and care for these new converts as long as they are willing to be subject to the church. It is frequently the case that when an excitement gets up in a congregation, the members are willing to give way in many things in order to get new converts into the church. The way must be made a little wider, some of the difficulties must be removed from the gate that the newly converted ones may pass in without denying themselves of some of their former pleasures. In this way truth is often compromised and errors are shown to enter, which should have been resisted, and allowed no place in the church of God.

We do not want our readers to think that we stand opposed to multitudes uniting with the church, for we are as much an advocate of revivals of apostolic like as any brother in the land, but we want to offer a few thoughts, regarding the condition in which new converts are sometimes brought into the church. We are not afraid of getting too many into the congregation of the Lord if they only come right when they do come.

There are three principles that are essential to the welfare of every congregation: *Teaching, Learning and Obeying.* If all converts were taught as they ought to be, then learn as they should, and then obey as it is their duty there would be few difficulties regarding church government. The apostles were sent out to do a work properly in three parts:

1. Teach all nations.
2. Baptizing them.
3. Teaching them again.

"Teach all nations." (Matt. 28: 19) should more properly be rendered "disciple all nations." A *disciple* is a learner, one who receives instructions, one who is willing to learn. This is what the apostles were to make of the people. They were to teach them the facts of the gospel—discovers to the people that Jesus came into the world, how he lived, his death, resurrection, and final ascension that he came to seek and save that which was lost—to save the people from their sins. They were then to teach the commands—their duty to God—and thus make of the people learners, learning the gospel, and then the promises were to be laid before them and they were urged to embrace the religion. All those who embraced the gospel were received into the church. But after in the church further duties must be taught them—their minds more fully expanded by learning and obeying all things whatsoever Christ had enjoined upon them. This work the apostles were careful to have performed right, and used every effort to exclude those who were unworthy of a place among the saints. Right here we can not well be too cautious about instructing, especially the young converts. That which the church, according to the gospel, requires of them should be plainly stated that there be no reasonable chances for misunderstanding. Not infrequently in the eagerness and excitement of the moment churches fail to perform their duties as they ought. The new converts are not sufficiently instructed before baptism—our stand against making use of the law, making oath, pride and secret societies are not sufficiently and clearly laid before them, hence after the parties are in the church a few months and they are wanted to come to the general order trouble frequently arises, and troubles too that are often very hard to settle.

It is therefore hoped that during these refreshing seasons, when great numbers come to the church, that the brethren will use much caution and see that all those who unite with the church come properly instructed. Let them be fully conscious of what will be expected of those who come to Jesus—that they must conform to the entire order of the gospel, lay aside all superfluity and earthly array, and adorn themselves in plain apparel, that they must relinquish all connection with secret societies of every grade and

order—these things, as well as all other gospel duties applicable to their circumstances should not be overlooked. In short let the churches do their work well, and not work any faster than they can execute the work as it should be done. We have known churches, that were not sufficiently cautious in a work of this kind to meet with some difficulties pretty hard to settle. The better way is to commence the work right, be sure that it is right in the start and then it will be much easier to keep things right. If we allow men, who belong to secret societies to come into the church without first promising to sever all connections with such societies, it will be hard to get them to do it afterwards, and then too, should we get in the church a number who hold to such societies they may soon prove a power of opposition that we will not be able to manage, without endangering the prosperity of the church itself. It is the same way with peace and unity, as well as going to law without the council of the church, and also, all other evils that are not opposed and avoided as they should be. We hope to see our people awake to their duty regarding these evils, which if once allowed to enter the church may prove a ruination to the simplicity that should characterize us as a body of professors. It is a good thing to have a church in the world, but when we get the world in the church then things are in a bad fix. Whatever we do let us keep the church pure.

BOTH SIDES.

A FOOL can ask more questions in an hour than a wise man can answer in a month. Skeptics sometimes pursue this course. They are anxious to have people hear both sides. But what is frequently called "both sides" is only one side. The skeptic has no side. He hammers hard, spends his energies to undermine the truths which a man has received from the Bible, and furnishes nothing in their stead.

What! hear both sides? Yes, certainly. Well, now we will hear yours. Tell us some way to get rid of guilt, of sin, some way to receive communion with God; some way to receive an inheritance that is undefiled and that fadeeth not away; tell *your* side.

The skeptic frankly admits that he has not all faith in the Bible, and that he has no interest in severing our confidence in the word of truth. He simply wants us to hear all he can say against our faith. When asked what he has to put in place of the Bible, he simply answers "ears and eyes,"—what a man can hear and see. Very well, we can see and hear the Bible, and this is precisely what God commands. He has too good sense to admit that he can make a better word of truth than God, but still he wants us to hear his side, which after all is no side, for it has no wisdom of God, no power of God in it. There are no rules of faith and practice, no ordinances, no communion with God in the skeptic's theory. It is barren of "sound words," has no resurrection in it, no hope, no New Jerusalem, no reigning with Christ. There is nothing to cling to but *self*; nothing but the arm of man to brace up, nothing but weakness to build on. What a man wants with such doctrine is difficulty to see; and that he is laboring under a "delusion" is the only reason for his course. True the skeptic says, that we are leading men along with a taper in our lantern, but could men see any better if we would let the skeptic put the taper out?

E.

CHRISTMAS GIFTS.

FOR THE BRETHREN AT WORK.

AS we are approaching the time of year in which many suppose our Savior was born, and in consequence of which many presents are made a few thoughts on the subjects may not be amiss.

The custom of giving presents on Christmas, likely took its rise from the notion that transpired in Bethlehem over 1876 years ago, when the wise men came from the East and presented to the little child Jesus, gifts, gold, frankincense

and myrrh. The parents of the Savior being poor, such gifts as these were of some consequence and no doubt came in good place at that time. Observe, these men in order to find Jesus went where he was and there they found him, and after they had found him gave him good gifts.

Even so can the sinners to-day find Jesus by going to where he is, that is right to his word, for Jesus is the Word. Instead of prying for Jesus to come to them, "come right now," &c., better follow the guiding star which says: "Come unto me." "He that would come unto me I will in no wise cast out." Like the prodigal, arise and go to the Father and when you find him give a valuable gift, that is give yourself in entire obedience to his will, which will cause joy in heaven among the angels; and having dedicated yourself and your all to him, you can continue to give acceptable gifts to him, not only on Christmas day but on any other day as well, by giving something valuable to the poor, something that will do some real good—that will feed the hungry and clothe the naked; or in some other way that will minister comfort or consolation. Many of the gifts given on Christmas, thoughtlessly perhaps, are not given to Jesus, but are likely given without ever asking the question, whether the gift will be of such a character that the Lord will approve of it and reward the giver for it. In many instances it is to be feared that the only end sought in giving gifts on Christmas is to please the parties to whom the gifts are made, and gain the praise of men in consequence of this thoughtless way of giving gifts on Christmas.

Many gifts are made that are worse than thrown away, because their tendency is evil, continually leading the receiver away from Jesus instead of to him.—Then let it be the constant aim of all who give gifts, to give such as will be approved by Jesus, and rewarded by him, even the giving of a cup of cold water will be recorded if given properly and to a proper party. We will not likely be too cautious in this matter, for the entire country has been led into extremes by this more than useless custom found among our people in America. If we have gifts to give let us give to those who need them, and be careful that our gifts are of the proper character. A good gift given with a proper motive will be treasured in heaven, but an improper one given out of selfish motives will heap up against us wrath in the coming judgment.

FOR THE BRETHREN AT WORK.

FAITH.

PROPERTIES OF SAVING FAITH CONTINUED.

SUMMARY.

BUT we shall now note what is implied by saving faith.

1. We shall consider the basis of a rational and saving faith; and, secondly, we shall then observe its special and peculiar properties.

BASIS OF SAVING FAITH.

The apostle says that the gospel is "the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek" (Rom. 1: 16); and that we "are chosen to salvation through sanctification of the Spirit and belief of the truth" (2 Thess. 2: 13). But the fact that the revealed truth of God is the basis of saving faith is further evident from the language of the apostle, where he says: "And many other signs truly did Jesus in the midst of his disciples, which are not written in this book. But these are written that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name" (John 20: 30, 31).

Here the Savior evidences the fact that all saving faith is grounded upon the things that are written by our belief, for, says he, "But these are written that ye might believe that Jesus is the Christ, the Son of God; and that believing," by the action or exercise of faith is again expressed, "ye might have life through his name." That revealed truth is the basis of saving faith is again evident

from the following language: "Neither pray I for these alone, but for them also who shall believe on me through their word" (John 17: 20). It is worthy of note, that the Scriptures point out to us the truths to be believed, they also refer us to the evidence on which the true and rational faith may be founded. This may be seen from the following: "If I do not the works of my Father, believe me not. But if I do, though you believe not me, believe the works; that ye may know and believe, that the Father is in me, and I in him" (John 10: 37, 38). "How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will" (Heb. 2: 3, 4).

Again, "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eyewitnesses of his majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory, This is my beloved Son in whom I am well pleased" (2 Peter 1: 16, 17).

Thus it will be seen, that the faith which the Scriptures require of us is not a blind assent of the mind without any rational and substantial basis. Verily not. Christ demonstrated his faith in the Father by doing the works of the Father, and so must we demonstrate our faith in Christ by doing his works.—"The works that I do shall ye also do" (John 14: 12).

Right here it may be important to observe, that the works here spoken of may be interpreted as follows: potential works, and preceptive works. By potential works Christ demonstrated his divinity and power, by preceptive works he became our example in all things, and it is these works to which our Savior referred when he said: "The works that I do shall ye also do." Potentially, Christ manifested the works and power of the Father, such as raising the dead, casting out devils, healing the sick and restoring the blind; preceptively he becomes our example of a rational saving faith. Potentially Christ became the resurrected one, the way, the truth, and the life, by his own example. Potentially Christ is the Lord; "Ye call me Master and Lord; and ye say well; for so I am," preceptively he became servant; "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet" (John 13: 13, 14). By potential works Christ demonstrated his doctrines to be of Divine origin; by preceptive works he became the Author of true and genuine faith.

J. T. MYERS.

FOR THE BRETHREN AT WORK.

THE HEAVENLY HOME.

"In my Father's house are many mansions. If it were not so I would have told you, I go to prepare a place for you."—John 14: 2.

WHERE is beauty in the word home? That we learn to love even in infancy. A well ordered home is one of earth's greatest blessings, and be it ever so humble, it is the place of abode for those we love; but when we lift our thoughts above, and consider the home with many mansions prepared for us by our heavenly Father; when we feel that this earthly home must dissolve, and that there is a building of God, a home not made with hands eternal in the heavens, a home where our enjoyments will so far exceed anything earthly, that the heart of man cannot conceive anything like it, should we not make use of all the power in us to secure admission into that blessed and everlasting habitation?

All our talents, time and energy certainly should be employed in preparing for the great destiny in the future. As the ties that bind us to earth are so frail and are so liable at any moment to be sundered, it would seem a very great sacrifice to spend much of our time in preparing a temporal home, now let us therefore, raise our thoughts above, and have all temporal things to be secondary matters, for we are told to seek first the

kingdom of heaven, and if we live only for this present life, how far are we above the beasts of the field? the great line of distinction between man and beast. Man was created to live forever; in him there is a living soul, but if he live for this life alone it would have been better if his soul had not been given him; but it is there, and as a being in which Divinity claims us a part of himself, it should become one of the main inspirations of this life, to live and be what he would most approve in us. The thought that the soul can never die should never be lost sight of, and each one should make use of the means given for its salvation, and be prepared to inhabit one of the many mansions referred to by our blessed Redeemer in giving words of comfort to his disciples.

Man may plant his hopes upon a little cherished spot that he calls his own, he may arrange for himself a comfortable earthly home, and if he have no higher hopes, he will still be miserable; the inward craving for something purer and better than earth can give, will in a measure, destroy the faculty of enjoying those things we possess. This principle within us that is always craving something the world, with all its pleasures, cannot satisfy is a part of Deity, for God in creating man made him a living soul, hence this part of man's nature craves the kind of food intended for it, the same as the carnality desires the productions of earth to satisfy the earthly nature; for man was formed of the dust of the earth, and must return to the dust from whence he came, but the soul is a part of God himself, and will never be satisfied with earthly pleasures, but must have a nutriment suited to its high destiny. Then why seek that which satisfieth not? rather seek God while he may be found, feed upon the promises given in his precious word, dwell upon his love to us in giving his beloved Son in whom we can all have eternal life.

You who have so long been seeking pleasure go to the right fountain, go where you can be supplied with the living waters, which will be in you a well of water springing up into everlasting life, and after drinking of this water you will never thirst again. Yes this thirst will be satisfied, as we are told that those who hunger and thirst after righteousness shall be filled. In view of these promises, why not come at once and accept the offers of salvation? Why not accept offered pleasures that will satisfy? Why not accept a home in the many mansions prepared for those that love God and believe on Jesus Christ our Savior? Come, go with us, we will certainly do you good, for we love you and know there is room enough in heaven for us all a home—no earthly home that the elements can dissolve or that will decay or crumble to the ground and return to dust; but a heavenly home not made with hands eternal in the heavens. Why should we grovel here below, let us raise our aspirations above, smother every opposition, and crush earthly desires.—Live pure and holy lives, fear not to obey every command.

Accuse God no more of foolishness in giving us commands that are not necessary to be obeyed, or in other words, non-essential. We are the workmanship of his hands and have no right to set our opinions against his, it is our duty to be about our Master's business and make preparations to inhabit that heavenly home prepared for us, by purifying our hearts, as, blessed are the pure in heart, for they shall see God, and if the heart be pure there will be a purity of purpose, a purity of action, every mind will be for good.

I was once talking to a Baptist lady on the subject of foot-washing, and she admitted the command was there and ought to be practiced, "but," said she, "I hope the Lord will forgive me for not having my feet washed." Now this woman seemed honest in her opinion, but it looked like a very presumptuous sin to me the idea that God would forgive her for disobedience just because she wanted to live in a church where members live fashionably, and would permit her to indulge in many other follies. If she only knew, or would think how far that remark of hers could be carried, or the many sins that could be indulged in

with the hope that the Lord would forgive them! But we have no such promise, we are commanded to obey whether it suits our inclinations or not, and to do all to the honor and glory of God; and if we ever expect to gain that heavenly home in the many mansions above, we must live in strict obedience, for Jesus says: "If ye love me, keep my commandments;" and again, "I go to prepare a place for you, and if I go and prepare a place for you I will come again and receive you unto myself, that where I am there ye may be also."

CHARLOTTE T. BOND.

Great Crossing, Ky.

A GOOD FIELD.

NO doubt there are hundreds of good fields for active brethren to work in, but there is one of which we know that we desire to mention especially, and that is Cedar county, Iowa. The people of that section of Iowa, seem to appreciate the labors of the Brethren and are calling continually for them to preach the word. The ministry, being rather limited in number, is compelled to labor almost continually or leave some of the calls unheeded. True, in years past when the ministry was weak in number much labor was done under many disadvantages, but that is no reason that all, or any, should desist now, especially when we take into consideration that in places there are so many ministers that indifference as to the real worth of Christ's cause is apt to take hold of them. It is only by earnest and active labor that the word of truth can be disseminated, and no minister should merely consult his own interests in the matter of spreading the doctrine of Jesus. We hope, therefore, a goodly number of ministers will conclude to locate in Cedar and adjoining counties; for the field is large, and the harvest plenteous.

But let not ministers alone conclude to locate in that county, but let deacons and lay-members also go there, for there is work for all. Each can help to move the ear of eternal truth through the world. The country we believe to be good, and we know it is pretty. For further information address Benj. F. Miller, Clarence, Iowa, or Samuel Musselman, Tipton, Iowa. E.

CHIPS FROM THE WORK-SHOP.

—The same book that tells us to repent, believe and be baptized, tells us to continue in well-doing. Is back-biting, speaking evil of one another, doing evil? If it is, what would constitute doing evil? "Ye are my friends, if you do, whatsoever I command you."—Jesus. His book tells what he commands.

—Repentance is not the change of life or reformation itself, but is a full change of mind that leads to a practical reformation. Godly sorrow leads to repentance that need not be regretted.

—A Christian not only professes to believe the gospel, but he believes it. A skeptic not only professes to believe a part of it. An infidel not only professes not to believe the Bible, but he does not believe it.

—If the man who partakes of the communion of the blood of Christ knows that he receives a blessing above him who does not, does it not follow that he who washes his brethren's feet knows that he receives a blessing above the man who refuses?

—The zigzag meanderings of the Israelites in the wilderness do not manifest as much confusion and wandering as the great body of religious professors of the present time. And the worst feature is, that instead of arriving to anything clearer the confusion is continually growing worse. Instead of more fully conforming to that "form of doctrine once delivered to the saints," many studies are being made to get farther away from it. Brethren hold fast that which you have received from Jesus, and if you have not held up pure or corrupt principles to a the world, and want to let go of anything, let go of the *pernicious principles*.

E.

FAMILY CIRCLE.

BEREAVEMENT.

WHEN our beloved ones are torn
From life and those who hold them dear,
Who can restrain the starting tear?
What is there left us but to mourn,
And hold out yearning hands to clasp
Those hands of unresponsive clay,
Which weekly folded lie to-day
Quiescent in death's icy grasp?

O Father! o'er each wounded heart
Pour out thy balm from heaven above;
Thou givest us this luminous lore,
Thou knowest it is hard to part!

For Jesus wept o'er Lazarus dead,
His tears of sacred pity fell
Above the friend he loved so well,
He will forgive the tears we shed

And o'er these drops of sad regret
His light will shine, serene and fair—
A rainbow glow in the air,
A bow of promise, firmly set

That, stretched above our sorrow's night,
Assures us of a coming dawn—
A home, where with the dear ones gone,
We'll stand within the great God light.

—Peechlerian

For The Brethren at Work.

A NEW YEAR'S GREETING.

BY PAUL WITZEL.

TO all dear brethren, sisters, and
friends we send our friendly and
well-meant salutation for the New Year.

The God, that is from eternity, and
whose years never end; who is the Alpha
and Omega—the beginning and the
end; the Spirit that was, is, and ever
shall be a spirit of truth, love and peace,
—grant us in this new year, new grace
in all our doings and understandings;
new light to a knowledge of ourselves,
and his will; new grace and power to
withstand our own sinful natures, and
all sinful propensities and habits; new
earnestness and zeal to strive after that
which is good and of eternal benefit;
new courage to follow our Savior even
to the end; new comfort and new patience
in all the trials and sufferings that
may come upon us; and new hope and
confidence that, if our last hour should
come—we might be ready to enter into
the rest, where there shall be joy and
peace without ending. Now dear brethren
with this greeting, we will, God willing,
commence a new year, and a new
volume of this paper, and I hope that
we will all be more anxious to support
it, that it may do much good, and meet
with a kind reception in every home.

We recognize more and more, that it
is the bounden duty of the church of
God, that each one of its members make
use of all possible means to fulfill their
calling as the "light of the world," and
"the salt of the earth." The field that
is to be prepared by the church, and
sown with the seed of the gospel, is the
world, for the men. How great therefore
is the work, and how few are the
faithful and true laborers!

How necessary then is our united,
earnest prayer for divine assistance, that
we might do that important work, and
execute the command given by our Lord
Jesus Christ more than 1800 years ago,
when he said: "Go ye into all the world
and preach the gospel to every creature."
This great charge was not given to the
apostles alone, but is binding upon every
one of us. This is evident from the
language of Jesus when he says:
"Neither do I pray for these alone,
but for them also which shall believe on
me through their word" (John 17: 20).

From the above it can be plainly seen
that the charge, given before the ascension,
is binding upon all believers of
Christ, and to-day it is their duty to
preach the gospel to every creature, be
it now by speaking or writing, that the
world might be brought to the faith.

Now it might be asked: "How is this
to be done?" We answer as follows:
As we have time and opportunity, let us
do good unto all men. Here is a rule by
which the disciples of Christ may be
governed, as to how much to do in the
furtherance of the cause of Christ. This
rule suits all, rich and poor, old and
young; it suits all conditions of men.

This is plainly evident from different
passages in the sacred volume. When
ever the apostles were called upon to

preach the gospel and could not attend
themselves, they sent messengers in their
stead to proclaim the truth (Acts
12: 27). Paul desiring to preach the
gospel to those also at Rome was at the
time prevented from doing so and
embraced the opportunity and sent
them, in the form of an epistle,
what he had to say to them pro-
vided he could have gone (Rom. 1: 13).
Those however, who had not the oppor-
tunity of preaching in either of the
above ways, embraced every other law-
ful opportunity of doing good to those
that were needy (Philippi. 4: 10-27).

Here it is also necessary to state that our
German paper, "*Der Bräuderbote*," and
"THE BROTHERS AT WORK," should be
well supported. In this manner we can
all do good and preach to many that
could not be reached otherwise. I am
convinced, that if the apostles had had
the advantages of the printing press and
the mailing facilities of the present day,
they would have availed themselves of
those advantages to do good unto all
men according to their ability. For this
reason we should support our papers,
"*Der Bräuderbote*" and "THE BROTHERS
AT WORK," as much as in our power,
and as long as it pleases God to ac-
company them with his blessing; and to
that end gives the brethren power and
the right spirit to do so.

Yes, in so far as we, readers of these
two papers, support them in word and
deed,—we are also laborers in their
work, and shall also,—when it proves to
be the grace of God to be a good work,—
be their participants, when we shall reap
in joy without ceasing. But to obtain
the harvest of joy, we must not be dis-
couraged by a seed of tears.

I know well enough that some of the
brethren get offended and take excep-
tions to our periodicals published by the
brethren, or rather at some article con-
tained therein. I am also aware that
this course grieves our brethren editors
very much; and it is very unsatisfactory
to them that they should have offended
even one of the least of those that be-
lieve in Christ, but sometimes it is im-
possible to prevent it. Our Savior could
not make it right to everybody, and we,
not being as perfect as he, cannot expect
to go through this world without ever
offending anybody. Therefore I say let
us have patience with our brethren, if
something should appear that is not ex-
actly pleasant to our eyes and ears, for
we all are full of weakness, while travel-
ing through the wilderness here below.

Lynn, Ill.

CORRESPONDENCE.

FROM PENNSYLVANIA.

JOHNSTOWN, Nov. 28th, 1876.

DEAR BRS. EDITORS.—Bro. S. H.
Busher commenced a series of
meetings at the Bethesda Hill Com-
munion church, Cambria county, Pa., on
the 11th inst., and continued until the
evening of the 22nd inst. Much good
has been done during his services here;
ninety-two were added to the church by
baptism, five reclaimed and one by cer-
tificate, making in all, ninety-eight.—
These were the most solemn meetings I
has ever been my lot to attend. We have
here they were made so by the sacred
presence of Jesus, and to God belongs
the praise for the unparalleled success
with which the meetings were crowned.
Paul may plant and Apollos water but
the increase must come from God. From
here he went to the Homer meeting-
house in the same congregation, where
meeting continued until the evening of
the 30th inst., and seven more have
been immersed, and still more have made
application. Thus you see our church
has been built up considerably, at least
in numbers, and we trust too in the faith.

Fraternally,

JAS. C. CROFORD.

FROM VIRGINIA.

DEAR BRETHRENS.—When I last
wrote you I expressed a hope that
the near future would witness the return
of several other wanderers to the fold
of the Shepherd. That happy event
transpired even earlier than we expected.

Just one week after the baptism of the
four at Johnsville, four other con-
verts passed through the baptismal pool,
the door of the church into the fold of
Jesus. It was a day of rejoicing to us.
Indeed this little congregation has dated
her wedding robe and is celebrating
the nuptials of those who are newly
married to the Lord.

The angels rejoice too over these tri-
umphs of the conquests of the church.—
All good beings, whether embodied or
disembodied, must necessarily experience
joyful emotions when the "wicked break
off their sins by righteousness." We
have very flattering prospects of a grad-
ual extension of the borders of the king-
dom in this part of the moral heritage.
There seems to be hopeful indications of
a general awakening among the sleepy
multitudes, and were the brethren to
push the grand old ship as vigorously as
they should, we doubtless would realize
the happiest results. We have already
gained advantages that should en-
able us to accomplish a glorious work.

D. C. MOONAW.

McDonalds, Va.

FROM TENNESSEE.

BROTHER MOON.—I received your
"*Prospectus*," together with some
numbers of your paper. I like the ap-
pearance and tone of the paper very
much, but especially do I like the name
which you have selected as a cognomen
by which its mission may be known. It
is sometimes said that "there is nothing
in a name, and that the rose would smell
as sweet by any other name;" but, how-
ever much truth there may be in the lat-
ter clause of the remark, I, for one, can-
not fully endorse the whole as being
strictly true.

How significant the name; THE
BROTHERS AT WORK! Why, the very
expression carries with it a force which
is powerful in itself, and which I hope
and trust may become ten-fold more so
when put into practical operation.

There is also another feature in your
paper which I very much admire, i. e.,
that you do not permit brethren to en-
gage in long protracted controversies in its
columns over questions which gender
strife rather than godly edifying.

JESSE CROSSWHITE.

Jamestown, Tenn.

FROM DENMARK.

AARHUS, Nov. 16th, 1876.

BELIEVED BRETHRENS!—We are
now home, snow having prevented
us going to Sweden. Twenty-six ships
were wrecked at the time we came over
from Christiana, but the Lord kept us
safely. We visited our sister in North
Denmark, and preached to a crowded
house. We were earnestly requested to
return again soon. A Baptist minister
has written to us for all kinds of the
Brethren's tracts. In a few days I will
start again to work in North Denmark.
Here there are several who acknowledge
the truth of our position, among them
my father, who loves us very much. Oh
how glad I would be if he would make
his faith perfect by work.

We are glad to see the paper so well
filled with good matter. My wife's
health, I think, is a little better.

Assens Indegårdsgade,

Denmark, Europe.

FROM IOWA.

COLEMAN, Dec. 8th, 1876.

BROTHER MOON.—Brother S. C.
Stump and I left Burr Oak, Kan.,
the 22nd of September and met with the
Brethren at Ida, Republic county on a
Communion occasion. From there we
went to Soldier Creek, Jackson county,
attended another Communion, baptized
five, and then went to Falls City, Neb.
Left S. C. Stump there and went to Mt.
Rim, Adams county, Iowa. Found the
brethren in a flourishing condition. Ar-
rived at Collins on the 16th ult., and at-
tended a number of meetings in this vi-
cinity. The brethren seem to be alive
to a sense of their duty in the good cause
of Christ.

When I can spare the money I intend

to pay you a visit, and remain with you
awhile. I have traveled by private
conveyance over 1,000 miles since I left
Burr Oak.
H. E. FAMILY.

GLEANINGS.

—This is to inform you that on the
8th of Dec. my house caught fire, and
with all its contents burned to the
ground, thus destroying all I possessed,
leaving me in destitute circumstances.—
The Brethren and friends are helping
me some. D. A. BAILY, Burr Oak,
Ind.

—I am well pleased with the *Brethren
at work*, and hope it may be the means of
doing much good. It is making its way
into a number of families among the
brethren here, and I would gladly con-
tribute more to its pages if I had the
time. We have had four accessions to
the church since last winter. We also
held a Lovefeast last summer. Among
the unconverted there is no inquiry what
to do to be saved. They are all going
down stream, nearer and nearer to the
eternal furnace. My best wishes for
the success of your paper. My love to
all the holy brethren. Fraternally,
Jas. Y. HICKLER, Harleysville, Pa.

—A brother who composes consider-
able poetry for the *Brethren at Work*
writes the following, showing the difficul-
ties under which some hard workers la-
bor.

"Occasionally, when there is no rush
of customers in the mill, I can sit down
by the engine, attend to the fire and com-
pose a short poem. This I do so often as
I have time and circumstances permit."

—On the outside cover of a Bible ly-
ing on the table of a Hudson River
steamboat are written the following lines:

This holy book negates I see
No soul without it consumes
While scores of souls sit round about,
With their eyes and hearts a-rev.

—"A thousand thanks to George for
the paper he is sending me, the *Brethren
at Work*, I like it very much," is the
language of a physician not a member,
to a brother who is sending the paper to
the doctor. Hope the paper may be in-
strumental in inducing our friend to also
become a *brother at work* in the Master's
vineyard.

—December 14th 1876 — Our Com-
munion is now over. I could not at end,
as I have been sick for a long time, but
the brethren say, it was a feast indeed to
the soul, long to be remembered. Breth-
ren Isaac Killbuck, Jesse Calvert, Sam.
Udoy, J. W. Metzger, and others,
preached the Word with power. Ten
were added to the church by baptism.—
I am much pleased with your paper, it is
just what we need. I feel to encourage
it, and think it ought to be read in every
family. Bro Joseph Henricks and my-
self would like to start on our mission,
but my health is too poor yet. We have
many calls to preach.

JOS. METZGER, Ohio County, Ill.

J. H. MOON.—Dear Brother — I
have been receiving THE BROTHERS AT
WORK. I like it very well so far, espe-
cially because it contains no harmful
advertisements. Hope it may remain a
clear and clean religious paper, ever ad-
vocating the solidifying principles of
the brotherhood. I am convinced that
broadcloth and silks are doing more
damage to the cause of humility than
all the distilleries and whisky shops in
the land; for if Satan wants to reach the
better class of people, he must use a
finer article of bait. With this I send
ten dollars for the Tract Fund. I have
no interest in it. As ever hope to re-
main one of the brethren at work.

JAS. R. GISH.

—J. H. MOON: Dear brother:—In
brotherly love I write to you. I am
not altogether a stranger to you, as I
have heard you speak for Jesus in public
assembly. I am glad to see your cir-
culating a paper through the land as a
missionary spirit to awaken souls out of
a sleepy condition. May the Lord bless
you in the cause! May we ever remem-
ber that we as brethren were baptized
into the death of Jesus, and therefore

ought to show that we have put on
Christ in a meek and humble spirit.—
Let us bear the cross, and we shall re-
ceive the crown.

J. I. COVER, New Geneva, Pa.

LIST OF MONEY, RECEIVED.

—FOR—

Subscriptions, Books, Pamphlets, etc.

Wm Swinger	10 00	Eld John Murry	2 70
Garard Fitz	1 35	S Snowberger	10
Mrs Mahlon Buck	1 35	S Y Souder	10 80
P G McNeil	75	Don't Nehey	5 40
Boss E Reed	2 70	Lavi Miller	1 35
Mary A Ruppert	5 20	A W Reese	50
S H Bushor	14 00	Mary M Brinkner	1 35
H D Brumbaugh	1 00	R H Arnold	2 80
M S Mohler	2 60	W R Hershberger	7 50
Geo Wolfe	1 20	Wm Boyd	1 00
Don I Holsinger	1 35	Amos Swihart	1 35
M S Mohler	6 50	S M Mummert	75
David Moore	1 00	John Metzger	2 00
Phoebe Braver	1 35	A B Snyder	7 00
Samuel Homer	10 00	S M Good	1 50
Thom Kurtz	25	Elizabeth Corvill	50
Owen Snider	1 10	C C Strong	2 00
J R Gish	10 00	John M Bassard	5 40
Allen Boyer	35 00	Em M Lawver	1 35
Asa Bours	2 70	J C Ellenberger	1 25
John Metzger	50	Sam C Stump	2 50
J M Mohler	5 40	John Whiting	50
Geo K Levagood	8 10	David Buck	75

Books, Pamphlets, and Tracts

FOR SALE

AT THIS OFFICE.

The Doctrine of the Brethren Defended. — Is a
work of over 400 pages just published. It
is a defense of the faith and practice of the
Brethren and the Divinity of Christ and the
Holy Spirit, Immersion and Atonement. True
Immersion, Feet washing, the Lord's Supper,
the Holy Kiss, Nonconformity or plainness of
dress, and Secret Societies. By B. H. Mil-
ler. Price, by mail, \$1 60.

Why I left the Baptist Church. — By J. W. Stein.
A tract of 12 pages, and intended for an ex-
tensive circulation among the Baptist people.
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Found Wanting. — A written sermon in reply
to Elmer C. — By J. H. Moon. It is a
well printed tract of sixteen pages. Should be
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